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# GREEK GRAMMAR

FOR THE USE OF SCHOOLS,

FROM THE GERMAN OF

PHILIP BUTTMANN.

[translated by Edward Everett]

SECOND EDITION OF THE TRANSLATION.

Boston:

CUMMINGS, HILLIARD, AND COMPANY.

ANDOVER—FROM THE CODMAN PRESS,
Flagg & Gould..... Printers.

1826.

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DISTRICT OF MASSACHUSETTS, to wit:

*District Clerk's Office.*

Be it remembered, that on the first day of May, A. D. 1826, and in the fiftieth year of the Independence of the United States of America, Cummings, Hilliard & Company, of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, *to wit*:—"Greek Grammar, for the use of schools, from the German of Philip Buttmann. Second edition of the translation." In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned:" and also to an Act entitled, "An Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS, *Clerk of the District of Massachusetts.*

# *EXTRACTS FROM THE PREFACE*

*to the first Edition of the Translation.*

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The deficiency of the Greek Grammars in use in this country, has been generally felt and loudly complained of. Till a comparatively late period, use was made almost exclusively of the small Latin compend, usually called the Westminster Greek Grammar. The Gloucester Greek Grammar was chiefly translated from this, and imperfectly supplied its numerous deficiencies. Of late years Valpy's Greek Grammar has been extensively used, and with great advantage, being in many respects worthy of high commendation. That it is, however, but an insufficient guide to the student who seeks a thorough acquaintance with the language, will be generally admitted, and it is also not wholly free from the imperfections of the former scholastic compends.

Under these circumstances, the translator has been led, not less by his own reflection, than by the advice of judicious friends, to prepare a translation of the most approved of the Greek Grammars in use in Germany. It is well known that the Germans have paid a greater attention to philological pursuits than any other people of the present day, and that among themselves the study of the Greek has been carried much farther than that of the Latin. In consequence of the zeal with which every department of Greek literature has been pursued in that country,

that of grammar has been enriched with many very valuable elementary works. It will be sufficient to quote the names of Hermann, Buttmann, Matthiae, and Thiersch. Buttmann and Matthiae have particularly distinguished themselves as the authors of the Greek Grammars in most extensive use. Considered as an historical analysis of the language, the Grammar of Professor Thiersch may be thought to deserve the preference. It is, however, as its title indicates, a Grammar not so much of the classical language as it appears in the mass of the writers, as of that earlier form of it which is called the elder, the Homeric, or epic dialect.* While it needs but a slight inspection of this Grammar, to feel the necessity of studying Homer almost as a work of another language, this fact itself equally suggests the conclusion, that a Grammar, particularly founded on this more ancient form of the language, is not well adapted to be a guide to the classical writers at large. The larger Greek Grammar of Matthiae was translated into English by the late Mr Blomfield, and is thought to have made a great accession to the stores of grammatical criticism accessible to the English student. As a philosophical and practical grammarian, however, Professor Buttmann, of the University of Berlin, is allowed by his countrymen to hold the first rank. Three Greek Grammars, drawn up by him, are now before the public. They are his Greek Grammar for Schools, the larger Greek Grammar, and the Complete Greek Grammar. The latter work, as the title suggests, is intended to contain a complete grammatical index of the Greek language, in which all the facts furnished by the study of all the authors, should be referred to their systematic place, so far as they establish principles or exceptions to principles. The first volume of this work was published in

* Griechische Grammatik vorzüglich des Homerischen Dialects, 2d ed. 1818.

1819, and not till the larger Greek Grammar of the author had attained its *eighth* edition.

This larger Grammar is a work of more than 600, for the most part, finely printed pages, and is that by which its learned author attained, in the public estimation, the place he is now allowed to fill as a Greek philologian. That it is not adapted to the use of schools, might be anticipated even from its size, and is not less apparent from the minuteness of critical detail into which it runs. The author was in consequence led to prepare an abstract from it for the use of schools, which, under the name of the *School Grammar*, has gone through many editions in Germany, and is the work which is now presented to the American public in a translation.

Although the superiority of this work, not only for philosophical investigation but learned criticism, can scarcely fail to be apparent to all who are able to judge of it; the translator is not without fear that, at least at first, it may be found somewhat in advance of the state of philological studies in this country. Though professedly an abstract, for the use of schools, from a larger work, itself but an outline, filled up in a third still more complete, there is nevertheless reason to fear that some portions of this grammar may be thought beyond the requirements of some of the American schools. The great improvements, however, which have been made in elementary instruction in some of these institutions, and the consequent elevation of the standard of excellence in this department, authorize the hope that this farther contribution to the same end, will not be unacceptable to judicious teachers and diligent learners of the language. The translation of the valuable tables of Mr Thiersch, by Professor Patton of Middlebury College,* has already served to

* Now of Nassau Hall, Princeton, N. J.

awaken the public to the value of the German works in this department of learning, and it is hoped that the Grammar of Buttmann will raise them still higher in the estimation of scholars.

* * * * * * * * * * * * * * * *

In making use of this grammar for the purpose of elementary instruction, much must be left to the discretion of the judicious teacher. While it probably contains nothing, of which use may not be made in reading the Greek authors usually studied in our schools and colleges, it is not designed of course to be committed to memory or studied at first without discrimination. It must be remembered that if the grammar be the first book put into the learner's hands, it should also be the last to leave them, and that it must therefore combine elementary principles with critical detail. A Greek accidence, which should embrace only that which it is absolutely necessary to commit to memory, in commencing the study of the language, would probably be found useful to beginners; and such a one it was the intention of the translator to compile from the grammar.* He has for the present omitted it, from the consideration, that it is in the power of the judicious teacher, to attain nearly the same object, by marking the portions of the grammar, which it is necessary to commit to memory.

The translator trusts that he shall be thought to have rendered a service not wholly insignificant to the study of classical literature. The increased attention, which has lately been paid to this department, leads him to hope his labour will not be unacceptable. The translation of Mr Thiersch's tables by Professor Patton, will be found a valuable contribution to the means of cultivating this study; and the English Greek Lexicon, which

*A work of this kind has since been compiled and given to the public by one of the editors of the present edition of this grammar.

is in preparation by Mr Pickering, will remove one of the obstacles to the pursuit of the Greek in our schools. It is the design of the translator to adapt for use in this country the text-book of Mr Jacobs, a work of singular merit and of extensive use abroad, and which, as it refers throughout to the Grammar of Buttmann, will be particularly useful to those who are well grounded therein.*

EDWARD EVERETT.

*Cambridge, Aug.* 1822.

* This work has since been published, and is now extensively used in this country.

## *PREFACE TO THE SECOND EDITION.*

In preparing a new edition of the translation of Buttmann's Greek Grammar, the sole object has been to follow the original with exactness. Nothing has been added, and nothing omitted, except an occasional remark relating to the German idiom and not true of the English. The division into sections, though not common in our school books, has yet been retained. The pages of the former edition are marked in the margin of the present, so that references already made to the Grammar will not lose their value. Our opinion of the general merits of the Grammar and its adaptation to the purposes of instruction need not here be expressed. In what manner we have acquitted ourselves of the task of preparing the new edition the public will judge.

GEORGE BANCROFT.
GEORGE H. BODE.

*Northampton, May* 1, 1826.

## § 1.

### OF THE GREEK LANGUAGE AND ITS DIALECTS IN GENERAL.

1. The Greek, like all other languages, had various dialects, which however may be all reduced to two fundamental dialects, the Ionic and Doric, belonging to the two great divisions of the Grecian race, which bore these names respectively.

2. The *Dorian* tribe was most extensive, but its dialect was rough, and upon the whole less cultivated. A branch of this dialect was the Æolic, which early attained a considerable degree of improvement, particularly in the Æolian colonies of Asia Minor and in the neighbouring islands.

3. The *Ionian* tribe inhabited in earlier times for the most part what was afterwards called Attica; and sent out from this quarter its colonies to the coasts of Asia Minor. Inasmuch as these colonies attained a high degree of refinement, earlier than their mother country, or any other Grecian tribe, the appellations of *Ionians* and *Ionic* were appropriated to them and their dialect, while the original Ionians in Attica were called *Attics* and *Athenians*. The *Ionic* dialect, from the multiplication of vowels, is the softest. But the *Attic* soon surpassed the others in refinement, by avoiding, in the ease peculiar to itself, the Doric harshness, and the Ionic softness. Although the Attic race, geographically speaking, was the original, the Ionic dialect of the colonies in Asia Minor is considered as the mother of the Attic dialect, because it attained a high degree of cultivation at a period, when it had least departed from the common source of both, the old tongue of the Ionian race.

4. As mother, however, of *all* the dialects, we must assume an original *ancient Greek language*. But of this it is only by means of philosophical deduction that we can ascertain or rather conjecture the forms. Every dialect naturally retained more or less from this ancient language, and of consequence each preserved

in itself, from the same source, much that was gradually lost in kindred dialects. Hence may be explained the fact, that the grammarians speak of Doric, Æolic, and even Attic forms, in the old Ionian bard Homer. In general, it has been the practice to name that, which was customary or of frequent occurrence in a dialect, after that dialect, although it should likewise occasionally be found in some other. In this way we must explain the Doricisms, so called, in the Attic writers,* and the Atticisms traced in authors not in that dialect.†

5. To this same original language belong, for the most part, the *poetical forms* or *poetical licenses*, as they are called; for the oldest poets formed themselves a language, out of the manifold phraseology of their age. Many peculiarities of this phraseology became obsolete: but the later poets, having their predecessors for guides, were unwilling to lose this richness of language; and thus what was originally dialect, and ought to be classed as such, got to be, in the end, poetic peculiarity, or as it is commonly called, *poetic license.*

6. In every cultivated nation, some one of its prevailing dialects generally becomes the foundation of the common language of literature and of good society. This did not take place, at an early period, among the Greeks. Cultivation advanced far among them, while they were still divided into several states, separated from each other by position as well as political relations. The language of literature, therefore, as well poetry as prose, till near the time of Alexander, depended upon the dialect to which the writer had been educated, or which he preferred. Hence arose Ionic, Æolic, Doric, and Attic writers of poetry and prose; from each of which classes more or less is still extant.

7. Meantime Athens attained a political elevation so important, that it possessed for some time a sort of general government (ἡγεμονία) over Greece, and became, at the same period, the

* The Doric future in σοῦμαι, ξοῦμαι.

† Such as the Attic declension in ως; ξύν for σύν &c.

centre of literary improvement. Greeks from all the tribes went to Athens for their education, and the Attic works became the models in every department of literature. The consequence was, that when Greece soon after, under the Macedonian monarchy, assumed a political unity, the Attic dialect, having taken rank of the others, became the language of the court and of literature, in which the prose writers, of all the tribes and of whatever region, henceforth almost exclusively wrote. The centre of this later Greek literature formed itself in Alexandria in Egypt under the Ptolemies.

8. With the universality of the Attic dialect, as was to be expected, began its degeneracy. Writers introduced peculiarities of their provincial dialects; or, in place of anomalies peculiar to the Athenians or of phrases that seemed artificial, made use of the more regular or natural forms; or instead of a simple phrase, which had become more or less obsolete, introduced a more popular derivative form.* Against this however the grammarians, often pedantically and unreasonably, struggled; and, in their treatises, placed by the side of these offensive or inelegant modernisms, the true forms from the old Attic writers. And hence it became usual to understand by *Attic*, only that which was found in the ancient classics, and was in the strictest sense peculiar to them; and to give to the common language of literature, formed in the manner indicated, the name of *κοινή*, 'the vulgar,' or *ἑλληνική*, 'the Greek, i. e. the vulgar Greek.' Hence also the subsequent writers were called *οἱ κοινοί* or *οἱ Ἕλληνες*, in distinction from the genuine Attic writers. Their language, however, is not to be viewed as a separate dialect; for after all this *κοινὴ διάλεκτος* remained essentially *Attic*, and of course every common Greek grammar assumes the Attic dialect as its basis.

It follows from this, that not every thing which was called Attic is on that account peculiar to this dialect, even in the classic age. Moreover there were several Attic forms, which were not

* For instance *νήχεσθαι* for *νεῖν*, *to swim*, and *ἀροτριᾶν* for *ἀρόω*, *to plough*.

exclusively used even in Athens, but which were interchanged with other universally adopted forms, as φιλοίη with φιλοῖ, and ξύν with σύν; as there were also several Ionic forms not wholly unknown to the Attics, as the not contracted forms in the place of contracted ones.

9. To the universality however of the Attic dialect an exception was made in *poetry*. In this department the Attics remained the models only in one branch, the *dramatic*. As dramatic poetry from its nature, even in tragedy, is necessarily the language of actual life, the Attic stage admitted nothing but the Attic dialect, which was retained in the sequel on all the other Grecian theatres. In addition to this, the dramatic poets, particularly in the dialogue, especially in that part written in trimeters, with the exception of a freer use of the apostrophe and contraction, indulged themselves in but few of the poetical licenses, as they are called, and substitutions of other forms.

10. For the other sorts of poetry, particularly those which were composed in hexameters, viz. the epic, didactic, and elegiac, Homer, and the other elder Ionic bards, who continued to be read in the schools, remained the models. Among them the *old Ionic and Homeric* language was retained, with most of its peculiarities and ancient forms, and became, as had been the case with the Attic dialect in prose, the reigning dialect or universal language in this department of poetry in all ages. It is therefore best denominated the *Epic language*, as its origin was exclusively in the epic poetry.

11. The *Doric dialect*, however, even in later days, was not excluded from poetry. On the contrary it sustained itself in some of the subordinate branches of the art, particularly the pastoral and humorous. When, however, the language which prevails in the lyrical portions of the drama—that is, in the choruses and passionate speeches—is called Doric, it is to be remembered that the *Doricism* consists in little else than the predominance of the long α particularly in the place of η, which was a feature of the ancient language in general, and for its dignity continued in use in sublime poetry, while in common life it remained a peculiarity of the Dorians.

# PART I.

## ACCIDENCE AND ETYMOLOGY.

### CHARACTER AND PRONUNCIATION.

§ 2.

The Greeks borrowed their characters principally from the Phenicians, as sufficiently appears from the oriental names of the letters in the Greek alphabet. They are the following;

| | | | | |
|---|---|---|---|---|
| *Α* | *α* | a | *Ἄλφα* | Alpha |
| *Β* | *β ϐ* | b | *Βῆτα* | Beta |
| *Γ* | *γ ϝ* | g | *Γάμμα* | Gamma |
| *Δ* | *δ* | d | *Δέλτα* | Delta |
| *Ε* | *ε* | ĕ | *Ἒ ψιλόν* | Epsilon |
| *Ζ* | *ζ* | z | *Ζῆτα* | Zeta |
| *Η* | *η* | ē | *Ἦτα* | Eta |
| *Θ* | *ϑ θ* | th | *Θῆτα* | Theta |
| *Ι* | *ι* | i | *Ἰῶτα* | Iota |
| *Κ* | *κ* | k | *Κάππα* | Kappa |
| *Λ* | *λ* | l | *Λάμβδα* | Lambda |
| *Μ* | *μ* | m | *Μῦ* | Mu |
| *Ν* | *ν* | n | *Νῦ* | Nu |
| *Ξ* | *ξ* | x | *Ξῖ* | Xi |
| *Ο* | *ο* | ŏ | *Ὂ μικρόν* | Omicron |
| *Π* | *π ϖ* | p | *Πῖ* | Pi |
| *Ρ* | *ρ* | r | *Ῥῶ* | Rho |
| *Σ* | *σ ς* | s | *Σίγμα* | Sigma |
| *Τ* | *τ 𝜏* | t | *Ταῦ* | Tau |
| *Υ* | *υ* | u | *Ὗ ψιλόν* | Upsilon |

icient. It is called, from the multiplication of the iota sounds, *iotacismus*, or from the sound of *η* [ī on the continent of Europe] ītacism; the rasmian, *etacismus*.

* So called by the ancients, as forming by their humming or sibilant und a transition to the articulate sound of the vowels.

1. The twofold mode of writing some letters is indifferently used, with the exception of σ and ς: σ is only used at the beginning and in the middle of a word, and ς only at the end.* The latter is not to be confounded with ϛ.

2. Of the abovementioned letters, a large number of *abbreviations* and *characters* have been formed, several of which are less compendious than the common letters themselves, for which they were designed as substitutes. Their use has accordingly been much limited in modern times, and little difficulty will be found in reading recent editions of Greek authors, if the following characters are understood.

| | | | |
|---|---|---|---|
| ȣ stands for | ου | ϛ stands for | στ |
| ϑ | for σϑ | ϰ̀ | for καὶ |
| ϭ | for ος | χ | for σχ |

Several of the characters, so called, are mere contractions of the common letters, as ⅄ for λλ, &c.

3. The Greeks made use of the letters of their alphabet as numerical signs. To fill out the numbers the stigma ϛ was introduced after ε, the ϟ after π, and the ϡ after ω.* All the numerals moreover have the accent, as α′ 1, β′ 2, ϛ′ 6, ι′ 10, ια′ 11, κ′ 20, κϛ′ 26, ϱ′ 100, σ′ 200, σλβ′ 232, &c. The thousands begin with α, but with a mark underneath, ͵α, ͵β, &c. ͵βσλβ′ 2232.

## § 3.

1. It is impossible to ascertain the ancient pronunciation. Among the modes in which Greek is pronounced in modern times, two principally may be distinguished, the Erasmian and the Reuchlinian. The pronunciation adopted in England and partly in America, resembles the Erasmian most nearly in the consonants, but differs from both in the vowels.‡

* Also by some modern writers at the end of a *syllable*, a distinction however which leads to great difficulty, if extended beyond the most familiar compositions, as those with the enclitics and with πρός, εἰς, ἐς and perhaps δυς.

† ϛ is called *sti* or *stigma* [illegible]

that the *Doricism* consists in little else than the predominance of the long α particularly in the place of η, which was a feature of the ancient language in general, and for its dignity continued in use in sublime poetry, while in common life it remained a peculiarity of the Dorians.

2. *Γ* before another *γ* and also before *κ*, *χ*, *ξ*, sounds like *ng*; e. g. *ἐγγύς*, eng-gus, like *ng* in *angler*, or in the Latin word *angustus*; *σύγκρισις*, syngcrisis; *Ἀγχίσης*, Angchises; *Σφίγξ*, Sphingx.

*Z* does not correspond to the English *z*, but has the sound of *ds*.

*K* in Greek words written in Latin, even before *e* and *i*, is represented by *c*; as is also the Latin *c* represented in Greek by *κ*; as *Κίμων* Cimon; Cicero *Κικέρων*, the Romans having always pronounced their *c* like *k* before a vowel.

## § 4. DIVISION OF THE LETTERS.

1. The Letters are divided into *Consonants* and *Vowels*.

2. Among the consonants are first to be distinguished the three *compound* letters, *ζ*, *ξ*, *ψ*, each of which in reality consists of two letters, represented however by a simple sound; *ζ* of *δς*, *ξ* of *κς*, and *ψ* of *πς*.

3. The *simple* letters are divided, a) according to the organs with which they are pronounced, viz.

*β*, *π*, *φ*, *μ*, are labials.
*δ*, *τ*, *θ*, *ν*, *λ*, *ρ*, *σ*, linguals.
*γ*, *κ*, *χ*, palatics.

b) The letters, according to their qualities, are either

Semivowels,* which are the following, *λ*, *μ*, *ν*, *ρ*, called also *liquids*, and the simple *sibilant σ*; or

---

many internal arguments against the Reuchlinian. According to this pronunciation *η* is pronounced liks *ι*, *αι* like *a* long, and *ει*, *οι*, *υ* and *υι* are all pronounced like *ι*, and *υ* when it is second in a diphthong, with the exception of *ου*, is pronounced like *f*, as *αὐτός aftos*, *Ζεύς zefs*. This pronunciation grounds itself on the modern Greek pronunciation, though it can be proved that the latter has in the lapse of time departed from the ıcient. It is called, from the multiplication of the iota sounds, *iotacis-us*, or from the sound of *η* [ī on the continent of Europe] itacism; the rasmian, *etacismus*.

* So called by the ancients, as forming by their humming or sibilant ound a transition to the articulate sound of the vowels.

Mutes, which are

aspirates $\varphi$, $\chi$, $\vartheta$,
medials $\beta$, $\gamma$, $\delta$,
soft $\pi$, $\kappa$, $\tau$.

From this it appears, that each organ possesses the three mutes, and that the nine letters, arranged thus,

$\varphi$, $\chi$, $\vartheta$,
$\beta$, $\gamma$, $\delta$,
$\pi$, $\kappa$, $\tau$,

correspond to each other, both in the horizontal and perpendicular directions.

4. No genuine Greek form terminates in any consonant, except $\sigma$, $\nu$, $\varrho$; for those which end in $\xi$ and $\psi$ are to be considered as terminating in $\kappa\varsigma$ and $\pi\varsigma$. Ἐκ and οὐκ form the only exception, and these never occur at the end of a clause.

## § 5. DIPHTHONGS.

1. The ancient pronunciation of the diphthongs is the least known. The manner in which they were pronounced by the Romans will appear from the following examples.

| | | | |
|---|---|---|---|
| $\alpha\iota$ | *Φαῖδρος* | Phædrus | Phādrus on the continent of Europe. |
| $\varepsilon\iota$ | *Νεῖλος* | Nilus | Nēlus ——— |
| — | *Λυκεῖον* | Lyceum | Lycaum ——— |
| $o\iota$ | *Βοιωτία* | Bœotia | Bāotia ——— |
| $\upsilon\iota$ | *Εἰλείθυια* | Ilithyia | |
| $\alpha\upsilon$ | *Γλαῦκος* | Glaucus | |
| $\varepsilon\upsilon$ / $\eta\upsilon$ | *Εὖρος* / *ηὖξον* | Eurus* | |
| $o\upsilon$ | *Μοῦσα* | Musa. | |

It is to be observed, that the Latin usage is not uniform, particularly in the case of $\varepsilon\iota$. This appears from the different modes of writing *Ἰφιγένεια Iphigenia*, *Μήδεια Medea*, *Ἡράκλειτος Hera-*

* It is a modern error to write the $\alpha\upsilon$ and $\varepsilon\upsilon$ before a vowel in Latin with a *v*. It would be more correct to write *Agaue*, *Euan*, from *Ἀγαύη*, *Εὐάν*.

*clitus*, *Πολύκλειτος Polycletus*, as also from the examples above given of *Nilus* and *Lyceum*. A few Greek diphthongal forms in *αια*, *οια* remain unchanged when written in Latin, except that the *ι* probably passed into the *j* according to Latin usage, as *Μαῖα*, *Ἀχαία*, *Τροία*, Maja, Achaja, Troja.

2. From the above mentioned diphthongs are to be distinguished those which are called improper diphthongs, which are formed by *iota subscript* placed under the following vowels,

*α*, *η*, *ω*.

The sound of these vowels is not affected by the *iota subscript*, which serves only to indicate the derivation of the word. Anciently perhaps it was heard in the pronunciation. The ancients moreover wrote the iota in the line, and in capital letters this is still practised, as *ΤΗΙ ΣΟΦΙΑΙ*, *τῇ σοφίᾳ*, *τῷ Ἅιδῃ* or *ᾨδῃ*.

## § 6. BREATHINGS.

1. Every word beginning with a vowel has over that vowel one or the other of the two following breathings, viz.

(᾽) The spiritus lenis or soft breathing.

(῾) The spiritus asper or aspirate.

The aspirate is our modern *h*; the *soft* breathing stands where in modern languages we simply begin with a vowel,* as

*ἐγὼ ego*, *Ἀπόλλων Apollon*, *ὦμος omos*, *ἱστορία historia*, *Ὅμηρος Homeros*, *ὕδωρ hudor*.

The two sorts of words, for all purposes of grammar and prosody, are alike considered as beginning with a vowel.

2. In the case of a diphthong in the beginning of a word, the breathing is placed over the *second* vowel of the diphthong, as *Εὐριπίδης*, *οἶος*. This, however, is not the case with the improper diphthongs, as *Ἅιδης*, *ᾨδης*.

* As the aspirate is represented in modern languages by *h*, so the soft breathing is the oriental *Alif*, and it has an actual force. Every vowel uttered without a consonant, and of course every one which is pronounced separately from the preceding letters, must be pronounced with an audible, though gentle impulse or breathing. The ancients were led to denote it the rather, as they wrote without a division of words.

3. The aspirate is always attached to ϱ when it begins a word, and two ϱ in the middle of a word are thus written, ϱ̔ϱ̓. This had its foundation in the mode of pronouncing, for it was retained by the Latins, as ϱ̔ήτωϱ, *Πύϱϱος*, rhetor, Pyrrhus.

The Æolians in several words made use of the soft breathing instead of the aspirate; which was also sometimes done in the *old Ionic*. We accordingly find in Homer *ὔμμιν* for *ὑμῖν*, *ἠέλιος* for *ἥλιος*, &c. The Æolians moreover had in many words a peculiar aspiration of their own, denoted by a particular letter ϝ, which from its form was called *digamma* or double gamma, and was pronounced like *v* or *f*. It is probable that this sound was originally found in the Greek language.

## § 7. PROSODY.

1. Prosody, as now understood, includes only the subject of *quantity*, that is, the length or shortness of the syllables*.

2. Every word and every form had for each syllable (with a few exceptions) a fixed quantity, which followed the pronunciation of common life, and which must therefore be learned, in order to pronounce correctly.

3. Quantity is denoted by two marks, (⏑) for short, and (–) for long, thus

ᾰ̆ short α, ᾱ̄ long α, ᾰ̆̄ uncertain or doubtful.

4. Every syllable which cannot be proved to be long is to be considered short.

5. A syllable is long, first by nature, secondly by position.

6. I. A syllable is said to be long by nature, when its vowel is long, as in Latin *amāre* and *docēre*. In Greek, this is partly ascertained in the character itself, as η and ω are always long, ε and ο always short. The three others

α, ι, υ,

* The elder Greek grammarians included under the head of *προσῳδίαι* not only the quantity, but the accents, and breathings. The subject of quantity is here treated not in reference to poetry, but to pronunciation in general.

are, in Greek, as in Latin all the vowels, both long and short, and for this reason are called doubtful (ancipites.)*

7. Among the sounds naturally long are also to be reckoned those, in which two vowels are united into one sound.

a) All *diphthongs* are accordingly long without exception, as the penult of *βασίλειος* and *ἐπᾴδω*.

b) All *contractions* for the same reasons are long; and therefore the doubtful vowels when they serve as contractions. Thus *α* in *ἄκων* for *ἀέκων*, *ι* in *ἱρός* for *ἱερός*, and *υ* in the acc. pl. *βότρυς* for *βότρυας*. This does not extend however to such contractions as are to be regarded in the light of elisions; thus the penult of *ἀπάγω* for *ἀπὸ-ἄγω* is short.

8. All the other cases, in which *α*, *ι*, and *υ* are long, are ascertained by usage alone, and can accordingly be learned, for the most part, only by observing the use of them in the poets. As far as the *radical* syllables are concerned, this must be acquired by every person by his own observation, with the exception of a few rules, which will presently be given. The quantity of the syllables used in the formation and inflection of the words, and the cases in which the radical syllable changes its quantity in the inflection and formation of words, are taught in their proper places in the Greek grammar.

It is moreover to be considered, that in general those cases only are noticed where in the inflection or formation of words *α*, *ι*, and *υ* are long, and syllables of which nothing is said, or where the reverse does not result from the general rule, are considered as short; as the penult of *πράγματος*, *ἐτυψάμην*; and in the formation of words, as *ξύλινος*, *δικαιοσύνη*.

9. II. A syllable, even if its vowel be short, is long by *position;* that is, when it is followed by two or more consonants or a

* We are not to suppose from this, that there is in the nature of the vowels *α*, *ι*, *υ*, in every case something doubtful and wavering between long and short. All the single vowels are in certain words positively long, in certain others positively short. But only in the *e* and *o* sounds did the Greek alphabet contain for each case a separate sign or letter. In the other three we learn their quantity in each separate case, from the usage of the poets, as we learn it in Latin in the case of all the vowels.

double consonant; e. g. the penultimate of *λέγεσθαι*, *μέγιστος*, *καθέλκω*, *βέλεμνον*, *ἄψορρος*, *καθέξω*, *νομίζω*.

10. A mute before a liquid, however, is in general not considered in position; accordingly the penult is short in *ἄτεκνος*, *δίδραχμος*, *γενέθλη*, *δύσποτμος*, &c. Nevertheless, the *poets* use these syllables as long, and hence it is often said that mutes before the liquids make the syllable doubtful.*

11. A true exception to the rule of mutes and liquids is formed by the medials *β*, *γ*, *δ*, when they precede *λ*, *μ*, *ν*, in which case they render vowels long by *position*. Thus in the following words the penult is long, *πέπλεγμαι*, *τετράβιβλος*, *εὔοδμος*; but in the following it is short, *χαράδρα*, *Μελέαγρος*, *μολοβρός*.

---

5. The following are the most important cases, where the doubtful vowels are long in the penult, and which it is of great moment to learn correctly.

| | | | |
|---|---|---|---|
| ὁ φλύαρος | *tattle* | κόβαλος | *knave* |
| ἀνιαρός | *sorrowful* | ἄκρατος | *pure* |
| τιάρα | *turban* | σίναπι | *mustard* |
| ὀπαδός | *companion* | ἡ σιαγών | *jaw* |
| αὐθάδης | *proud* | | |

with words derived from *ἄγω* and *ἄγνυμι* and ending in *αγός*, as *λοχαγός captain*, *ναυαγός a shipwrecked person*.

| | | | |
|---|---|---|---|
| ἡ κάμινος | *stove* | ὁ στρόβιλος | *fruit of the pine* |
| ὁ χαλινός | *rein* | πέδιλον | *sandal* |
| σέλινον | *parsley* | ἡ χελιδών | *swallow* |
| κύμινον | *cumin* | ἐριθος | *labourer* |
| κυκλάμινον | *cyclamen* | ἀκριβής | *exact* |
| ἀξίνη | *ax* | ἀκόνιτον | *aconite, a poison* |
| πυτίνη | *flask* | τὸ τάριχος | *pickled fish* |
| ὁ κίνδυνος | *danger* | ἡ πάπυρος | *papyrus, a reed* |
| ὁ βόθυνος | *ditch* | λάφυρον | *spoil* |
| ἐυθύνη | *account* | πίτυρον | *bran* |
| πρεσβύτης | *an old man* | ἄγκύρα | *anchor* |
| τὸ κέλυφος | *shell* or *pod* | γέφυρα | *bridge* |
| ὁ ὅμιλος | *crowd* | ὄλυρα | *a sort of grain.* |

* Great care must be taken in these cases to ascertain whether the vowel be not long by nature, for then it must remain long; as *πένταθλος*, which comes from *ἄθλος*, which is contracted from *ἀέθλος*, and has its *α* long.

So too *ἰσχυρός strong* (from *ἰσχύω I am able.*) On the other hand *ἔχυρος* and *ὄχυρός firm* (from *ἔχω I hold*) have a short *υ*, like other adjectives in *υρος*.

It is safer to pronounce the following with the penult long, though they sometimes are found short:

| | | | |
|---|---|---|---|
| *μυρίκη* | *tamarisk* | *κορύνη* | *club* |
| *πλήμμυρα* | *flood* | *τορύνη* | *trowel.* |

The following proper names are long in the penult: *Στύμφαλος, Φαρσάλος, Πρίαπος, Ἄρατος, Δημάρατος, Ἀχάϊης, Μιθριδάτης, Εὐφράτης, Νιφάτης, Θεανώ, Ἰάσων, Ἄμασις, Σάραπις* (Serapis.)

*Εὔριπος, Ἐνιπεύς, Σέριφος, Γράνικος, Κάϊκος, Μέλιτος, Ὄσιρις, Βούσιρις, Ἀγχίσης, Αἴγινα, Καμάρινα, Ἀφροδίτη, Ἀμφιτρίτη.*

*Διόνυσος, Ἄμφρυσος, Καμβύσης, Ἀρχύτας, Κωκυτός, Βηρυτός, Ἄβυδος, Βιθυνός, Πάχυνον, Κέρκυρα* (Corcyra.)

6. The first syllable of the following words is long:

| | | | |
|---|---|---|---|
| *ψιλός* | *bare* | *μικρός* | *small* |
| *ὁ χιλός* | *fodder* | *τιμή* | *honour* |
| *ὁ λιμός* | *hunger* | *νίκη* | *victory* |
| *ἡ ῥινός* | *skin* | *κλίνη* | *couch* |
| *λιτός* | *simple* | *δίνη* | *vortex* |
| *ὁ θυμός* | *mind* | *ὁ χυλός* | *chyle* |
| *ὁ ῥυμός* | *pole of carriage* | *ὁ τυρός* | *cheese* |
| *ὁ χυμός* | *juice* | *ὁ πυρός* | *wheat** |
| *ὁ χρυσός* | *gold* | *φυλή* | *tribe* |
| *ξυνός* | *common* | *ὕλη* | *wood* or *matter* |
| *κυφός* | *bent* | *λύπη* | *grief.* |
| *ψυχή* | *soul* | | |

Of the verbs which terminate in a simple *ω* attached to the radical syllable it is to be observed in general, that the *α* is short, as in *ἄγω, γράφω.* The *ι* and *υ* are long, as in *τρίβω, σύρω, ψύχω*, excepting *γλύφω I engrave*, which has the *υ* short.

The case of *ἀνω, ἰνω*, and *ὑνω* will be separately treated below.

Of the contracted verbs, the following, whose *first* syllable is long, require particular notice:

| | | | |
|---|---|---|---|
| *κινέω* | *I move* | *διφάω* | *I dip* |
| *ῥιγέω* | *I shudder* | *συλάω* | *I plunder* |
| *σιγάω* | *I am silent* | *φυσάω* | *I blow.*† |

* On the contrary *πῦρος*, the genitive of *τὸ πῦρ, fire.*

† The learner should be taught to apply these quantities to ascertain the pronunciation of derivatives like *ἄτιμος, ἄψυχος, ἔτριβον, διατρίβω, ἐμβριθής, ἄσυλον*, &c. also of the proper names, as Hermotimus, Demonicus, Euphÿle, &c.

7. Some words are deserving of notice, which, being derived from verbs, instead of the long vowel of the present, take the short vowel of the second aorist. Thus some substantives in *η*, as *τρῐβή*, *διατρῐβή*, *ἀναψῡχή*, *παραψῡχή*. But *ψυχή* is long.

And some adjectives in *ης* gen. *εος*. Thus *εὐκρῐνής*, *ἀτρῐβής*, *πάλιντρῐβής*.

8. The rule, that one vowel is short before another, which wants certainty in Latin, is still less certain in Greek; although a long vowel occurs seldomer before another vowel, than before a consonant. The nouns in *ιος*, *ιον*, *ια*, have the *ι* always short, with these exceptions, where it is commonly long, viz. *καλιά nest*, *κονία dust*, *ἀνία sorrow*.

The termination of the present tense in *ύω* and *ίω* must be learned from observation. It is very often long.

The penult of the following words deserves notice, as being long:

| | | | |
|---|---|---|---|
| *ὁ λαός* | *people* | *ἡ ἐλάα* | *the olive* |
| *κάω* for *καίω* | *I burn* | *κλάω* for *κλαίω* | *I weep* |
| *ὁ ναός* | *temple* | *Ἐννώ* | *Bellona.* |

Those also in *άων* and *ίων*, which take *ο* in the genitive, such as the comparatives like *βελτίων*, and proper names, have their penultimate long; as *Μαχάων*, *Ἀμυθάων*, *Ἀμφίων*, *Ὑπερίων*,* gen. *ονος*. On the other hand the penult is short in *Λευκαλίων*, *Φορμίων*, gen. *ωνος*. Proper names in *αος*, compounded from *λαός*, are of course long, in the penult, as *Νικόλαος*. *Ἀμφιάραος* is long, but *Οἰνόμαος* is short.

9. The accents are of great use in deciding the quantity of many words.

## § 8. ACCENTS.

1. Besides the *quantity* of the syllables, the Greek language recognized a *tone* (*τόνος*) or what we call the *accents;* of which, however, it is difficult, according to our ideas, to make any use in pronunciation. Inasmuch as the *accent* is found as often on a short syllable as a long one, we cannot express it as we usually express accent, without injuring the quantity, as in *τίθημι* and *Σωκράτης*.†

* In English we still pronounce Amphi'on, but use has established Hype'rion; see Walker's key, § 29.

† The modern Greeks, however, even in reading the poets, pronounce according to the accents, and their own versification is wholly founded upon them.

So long therefore as it is out of our power to indicate both the *quantity* and the *accent* in our pronunciation, it is safer to follow the quantity in reading the Greek.

2. Notwithstanding this, an acquaintance with the accents is essential to a *thorough* knowledge of Greek; nor are they without advantage even for common use. They often indicate, by their position, the quantity of a syllable; many words and forms of different signification, but otherwise written alike, are distinguished by the accents; and even in cases where they are not thus of immediate use, they serve to fix the laws of their position, by which we are to be guided in the cases where they are of use. The following are the chief rules relative to the accents.

## § 9.

1. Every Greek word, generally speaking, has the accent on one of its vowels, and this is properly the *acute*, ὀξεῖα (*προσῳδία accent* being understood,) that is, the *sharp accent*, which is written thus ´.

2. Of every syllable, which has not this accent, it was held by the ancients, that it received the *heavy* or *grave* accent; that is that, in which the voice descended, βαρεῖα or gravis. The mark of this is `, which, however, is not in common writing affixed to the syllables to which it belongs.

3. A long vowel, moreover, may receive the *circumflex;* called in Greek περισπωμένη, that is *wound about*, and written thus ˜. Such a syllable is to be considered as composed of two short vowels drawn together, of which one has the acute and the other the grave accent; thus ὅὸ, whence ῶ. When, however, two short vowels marked thus ὅὸ pass into one, it is written ώ́.

## § 10.

1. The accent, acute, grave, or circumflex, can only be placed on one of the three last syllables of the word; the circumflex only on one of the two last.*

* ὦτινι and the like will appear, under the head of *enclitics*, to be only apparent exceptions to this rule.

2. The character of the last syllable, in respect to the accent, gives a name to the whole word. According as this syllable has, 1st the acute, 2d the circumflex, or 3d the grave, the word is called

| | |
|---|---|
| Oxytone, as | *θεός, ὅς, τετυφώς* |
| Perispomenon, as | *φιλῶ, νοῦς* |
| Barytone, as | *τύπτω, πρᾶγμα, πράγματα.* |

Thus barytone verbs are distinguished from the contracts. which are perispomena or circumflexed.

3. Again all barytones, which are dissyllables or polysyllables, according as they have the acute, 1st upon the penult, 2d the antepenult, or 3d the circumflex on the penult, are called

| | |
|---|---|
| Paroxytona, as | *τύπτω, τετυμμένος* |
| Proparoxytona, as | *τυπτόμενος, ἄνθρωπος* |
| Properispomena, as | *πρᾶγμα, φιλοῦσα.* |

4. Barytones of one syllable, or words wholly without accent, are the following, all beginning with a vowel:

*οὐ (οὐκ, οὐχ) not, ὡς as, εἰ if, ἐν in, εἰς, ἐς to, ἐξ, (ἐκ) out.*

And these nominatives of the prepositive article,

*ὁ, ἡ, οἱ, αἱ.*

When it is said that these words are without accent, it is meant that they take none, in their connexion with other words. But when at the end of a sentence, or after a word dependent on them in the construction, they are sometimes written with the acute; *πῶς γὰρ οὔ;—θεὸς ὥς—κακῶν ἔξ.*

## § 11.

When an oxytone precedes in connexion other words, the acute accent is considered as softened into the grave, and the ´ is changed into the `, *which, except in this case, is never written.* But at the end of a sentence, or before a period, or colon, the mark of the acute accent is retained, thus

*Ὀργὴ δὲ πολλὰ δρᾶν ἀναγκάζει κακά.**

The interrogative *τίς, τί*, is the only exception to this rule, as will appear in its place.

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* Care must therefore be had not to regard words ending in ` as *barytones:* on the contrary, they are all *oxytones* with the acute accent quiescent, on account of the connexion with other words.

## § 12. PLACE OF THE ACCENT.

On what syllable each word receives the accent, is best to be learned from observation and the lexicon. The following rules, however, particularly in reference to the choice between the two kinds of accent, may be applied with advantage.

1. The circumflex requires a vowel long in itself, and not merely made long by position. Thus *κῆδος*, *φῶς*, *τεῖχος*, *οὗτος*, *σμῆγμα*. Also *τιμᾶτε*, *ἡμῖν*, *πῦρ*, for in these words the doubtful *α*, *ι*, *υ*, are long. A short vowel can accordingly receive no accent but the acute, as *ἕτερος*, *μένος*, *ἵνα*, *πρός*, *πολύ*, *πλέγμα*.

This furnishes an instance of the use of the accents in determining the quantity of the doubtful vowels; for since a circumflex cannot stand over a vowel which is merely long by position, the *α* in *πρᾶγμα* and *μᾶλλον* is recognized as long in itself.

2. The acute accent may also stand on a long vowel, as *κενώτερος*, *δεύτερος*, *φεύγω*, *τιμή*, *βασιλεύς*, *φώρ*.

3. The cases in which the *last* syllable, being naturally long, receives the circumflex, can only be learned from the lexicon and some rules which are to follow in other parts of the grammar, especially the rules of contraction and declination.

4. If the penult, when long by nature, is accented, it must always be with the circumflex, whenever the last syllable is short, or long by position only, as *ῥῆμα*, *οἶνος*, *ψῦχος*, *βῶλαξ* (G. *ακος*.)

This accent shows the learner that the *α* in *μα* and *αξ* of these words is short, and the *υ* in *ψῦχος* long.

This rule, however, does not apply to the cases where an enclitic forms a part of the word. We accordingly write *εἴτε*, *οὔτε*, *ὥσπερ*, *ἥτις*, *τούσδε*, &c.

The only real exceptions are words formed of *εἰ* and *ναί* by protracting them, as *εἴθε would that*, and *ναίχι yes certainly*.*

5. If the last syllable is long by nature, a circumflex cannot stand on the penult; for instance *ῥήτωρ*, *οἶνη*, *ψύχω*, *θώραξ* (G. *ακος*.)

* *Ναιχί*, which is found in some works otherwise correct, is erroneous.

6. On the antepenult no accent but the acute can stand. If the last syllable is long, whether by nature or by position, the antepenult can receive no accent whatever; accordingly we write *Σωκράτης*, *συλλέγω*, *ἐριβῶλαξ*.

7. The terminations *αι* and *οι*, however, though long in themselves, are regarded as short in reference to the preceding rules. Accordingly we find *τύπτομαι*, *ἄνθρωποι* &c. *προφῆται* (plural of *προφήτης*) and *πῶλοι*, &c.

Exceptions to this principle are, (1) The third person of the the optative in *οι* and *αι*, as *φεύγοι*, *ποιήσαι*; (2) The adverb *οἴκοι at home*, although *οἶκοι houses* follows the rule; (3) The words compounded of enclitics, as *οἴμοι woe is me*.

The *ω* in the terminations of the Attic declension, though long, also admits an accent on the antepenult, as *πόλεως*, and *ἀνώγεων*; also the Ionic genitive in *εω*.

From the preceding rules, the use of the accents in ascertaining the quantity of many words is apparent, e. g.

1. The circumflex shows the syllable on which it stands to be long.

2. By rule 4, the acute in such words as *καρκίνος*, *βάθρον*. shows that the penult is short.

3. The accent of such words as *πεῖρα*, *ἄρουρα* shows by 4 and 6 that the last syllable of these words is short.

4. The acute on the penult of *χώρα*, *λήδω* &c. shows by 4, 5, that the last syllable of these words is long.

Even in words and forms, from whose own accent no immediate inference as to their quantity can be drawn, the comparison with other words will furnish us often with a direction. Thus we shall infer that *ἄσιτος* has its penult long and *θεόφιλος* short, because *σῖτος* has the circumflex and *φίλος* the acute. So of *ἄδικος* from *δίκη*, *δίκαι*. But the circumflex on monosyllables will afford no inference with respect to the lengthened forms, because monosyllable nominatives of the third declension are always long; as *πῦρ*, *μῦς*, *πῠρός*, *μῠός*.

## § 13. CHANGE OF THE ACCENT BY INFLECTION.

When a word undergoes a change by declension, conjugation, or in any other way, the accent is variously affected.

1. The accent is necessarily affected by such a change, when the word is so altered by this change, that the accent cannot remain as it was, without a violation of the above rules. E. g.

The circumflex must pass into the acute, as *οἶνος, οἴνου* (§ 12. 5.) *ῥῆμα, ῥήματος* (§ 10. 1.)

The acute must pass into the circumflex, as *φεύγω,* imperative *φεῦγε* (§ 12. 4.)

Or the acute must pass from the antepenult to the penult, as *ἄνθρωπος ἀνθρώπου, ἄρουρᾰ ἀρούρᾱς* (§ 12. 5, 6.)

2. But even when the accent might have remained as it was, without violating the rules, though not *altered* indeed in this case, yet it is often made to change its place. E. g.

It is *thrown back*, either when any addition is made to the beginning of the word, as *τύπτω—ἔτυπτε, ὁδός—σύνοδος, παιδευτός —ἀπαίδευτος,*—or when the cause is removed, which in the radical form fixed it to the penult, as *παιδεύω, παίδευε.*

It is *thrown forward*, principally when the word receives one of the terminations which are marked with an accent, either always, as *τέτυφα—τετυφώς*, or in certain cases, as *θήρ, θηρός.*

## § 14. ENCLITICS.

1. There are a number of words, which, considered in themselves, have an accent like others, but which—some always, some commonly, and some often—connect themselves so closely by sense and pronunciation to the preceding word, as to throw their accent upon it. This is called *ἔγκλισις* or *inclinatio toni*, and the words subject to this inclination are called *enclitics.**

2. The following are enclitics.

a) The indefinite pronoun *τὶς, τὶ*, in all the cases, with the forms *τοῦ* and *τῳ̃* belonging to it.

b) The following oblique cases of the personal pronouns, *μοῦ μοί, μέ, σοῦ, σοί, σέ, οὗ, οἷ, ἕ, μίν, νίν*, and some of those which begin with *σφ*.

c) The present indicative of *εἰμί* and *φημί*, with the exception of the monosyllabic second person singular.

* In opposition to this name, every accented word, and of course an enclitic itself, when not thus deprived of its accent, is called *orthotone, ὀρθοτονούμενον.*

d) The adverbs *πώς*, *πῆ*, *ποί*, *πού*, *ποθί*, *ποθέν*, *ποτέ*, which are distinguished only by their enclitic accent, from the corresponding interrogatives *πῶς*, *πότε*, &c.

e) The particles *πώ*, *τέ*, *τοί*, *θήν*, *γέ*, *κέ* or *κέν*, *νύ* or *νύν*,* *πέρ*, *ῥά*, with the inseparable particle *δε*.

3. If the preceding word be a proparoxytone, as *ἄνθρωπος*, or a properispomenon, as *σῶμα*, the accent of the enclitic is thrown upon the last syllable of such preceding word, but always as an acute, whatever be the accent of the enclitic in itself considered. Thus *ἄνθρωπός ἐστι*, *σῶμά μου*.

If the preceding word has no accent, as *εἰ*, it takes that of the enclitic, as *εἴ τις*.

4. If the preceding word has already an accent on the last syllable, or an acute on the penult, this accent serves for the enclitic. Moreover in this case the acute accent on the last syllable, instead of being written like the grave, as it would otherwise be according to § 11, is written as the acute, as *ἀνήρ τις· καί σοι· φιλῶ σε· γυναικῶν τινων· ἄνδρα τε· λέγεις·τι*.

5. If, however, the enclitic be a dissyllable, the accent of the preceding *paroxytone* will not thus suffice for it, and it retains its own accent, as *λόγος ποτέ*, *ἐναντίος σφίσιν*, which is also done when the preceding word undergoes an apostrophe, as *πολλοὶ δ' εἰσίν*.

6. If one enclitic follows another, in general, the first, while it throws its own accent on the preceding word, takes on itself the accent of the second, and the second of the third, and so on; so that the last enclitic alone remains without accent, as *εἴ τίς τινά φησί μοι παρεῖναι*.

7. The enclitics remain *orthotone*, only when some peculiar emphasis lies on them; and as this can never be the case with many of these particles, they are never found but as enclitics.

As many of these enclitics are so closely united with the preceding word as to constitute but one, and to have, as such, an ascertained sense, it is usual to write them as one, as *ὥστε*, *οὔτε*, *οἵόστε* or *οἰόστε*, *μέντοι*, *ὅστις*, *ὥντινων*. The enclitic *δε*, which

* Distinguished by its accent from *νῦν* now.

must be carefully distinguished from the conjunction *δέ but*, occurs thus in *ὅδε*, *τοιόσδε*, *ὥδε*, *δόμονδε*, &c.

## § 15. STOPS AND MARKS.

1. The period and comma are used in writing Greek as in English.—The colon and semicolon are not distinguished from each other, but are both written by a point at the top of the line, as *οὐκ ἦλθεν· ἀλλὰ—*. The note of interrogation is the semicolon (;) of the modern languages.

2. The comma is not to be confounded with the *diastole* or *hypodiastole*, which serves to indicate more distinctly certain words compounded of enclitics, and to discriminate them from words not otherwise different; thus *ὅ,τι* neuter from *ὅστις*, and *τό,τε and that*, to distinguish them from the particles *ὅτι* and *τότε*.

Apostrophe, (').

Diæresis ( ¨ ) placed over a vowel which does not form a diphthong with the vowel that precedes it, as *οἷς a sheep*, *πραΰς mild*, pronounced *o-is* and *pra-us*.

## § 16. CHANGE OF LETTERS; CONSONANTS.

1. In the formation and inflection of words in Greek many changes take place, principally for the sake of euphony, which often make it hard to trace the root, but which still are commonly made on fixed principles.

2. Those consonants, which are of the same organ, or of the same corresponding character in different organs, are prone to pass into each other, when a change takes place in the inflection.

3. This is the foundation of the diversity of the dialects, as the following sketch will show.

Rem. 1. The dialects interchange frequently:

a) The *aspirates* with each other, as *θλᾶν*, Att. *φλᾶν*, *to crush*.

b) The *medials*, as *γλήχων*, Att. *βλήχων*, *pennyroyal*; for *γῆ*, the old Dor. is *δᾶ*, *earth*.

c) The *smooth;* thus the interrogative and kindred forms, instead of the common π, as in ποῦ, πῶς, ποῖος, ὁποῖος, πώ, &c. have with the Ionians always κ, as κοῦ, κῶς, κοῖος, ὁκοῖος, κώ. So too for πέντε *five*, the Æolics say πέμπε.

d) The *liquids;* thus the Dorics for ἦλθον said ἦνθον, *I came;* the Ionics for πνεύμων said πλεύμων *lungs*. The Ionic μίν *him* is with the Dorics and Attics νίν.

e) The letters of the same organ. Thus the Attics preferred γναφεύς τὸ κναφεύς *a fuller;* and the Ionians occasionally changed the *aspirate* into the corresponding *smooth*, as δέχομαι for δέχομαι *I take;* αὖτις for αὖθις *again;* Att. ἀσφάραγος, Ion. ἀσπάραγος, *asparagus*.

f) The σ with the other linguals, particularly
with τ, as for σύ, Doric τύ, *thou;*
with ν, as for the ending μεν, the Dorics have μες, as τύπτομεν, Doric τύπτομες.

g) The double letters with the corresponding single ones, particularly δ with ζ, as ζόρξ another form of δόρξ *a roe;* μάδδα Doric for μάζα *dough*, &c. Still more commonly for ζ, in the middle of a word, the Dorics make use of σδ; as συρίσδω for συρίζω, *I whistle*.

2. We must not, however, think that these or any similar changes prevail throughout a dialect without exception. The dialects have only a *tendency* toward certain changes, which we must make use of to explain the cases, that actually occur. Sometimes the change takes place only in a *single* case, as for instance for σύν the old form is ξύν, which change of σ and ξ is found in the beginning of no other word whatever. Two changes are so frequent as to deserve specification, viz.

ττ and σσ
ῤῥ and ῥσ

of which ττ and ῤῥ are favourite forms of the Attic dialect, and σσ and ῥσ of the Ionic. Thus

| Att. | Ion. | |
|---|---|---|
| τάττειν | τάσσειν | *to arrange* |
| γλῶττα | γλῶσσα | *tongue* |
| ἄῤῥην | ἄρσην | *male* |
| κόῤῥη | κόρση | *cheek.* |

The Ionic forms of these words are found, however, occasionally in Attic writers.

## § 17. THE ASPIRATES.

1. Each aspirate may be considered as having had its origin in the kindred smooth mute, combined with the rough breathing; hence the mode of writing them in Latin *ph*, *th*, *ch*.

2. When therefore in the composition of words a smooth mute comes in contact with the *rough breathing*, an aspirated letter is formed; thus the words *ἐπί*, *δέκα*, *αὐτός*, after an elision of their last syllables, form in combination with *ἡμέρα day*, *ἐφήμερος*, *δεχήμερος*, *αὐθήμερος*.

3. The same happens in two words not thus combined; thus *οὐκ* becomes *οὐχ* in *οὐχ ὁσίως*,—and with the addition of an apostrophe *ἀπό*, *ἀπ'*, becomes *ἀφ'*, as *ἀφ' οὗ*, and *ἀντί*, *ἀντ'*, becomes *ἀνθ'*, as *ἀνθ' ὧν*.

But the Ionians retain the *smooth* mute in both cases, as *ἐπ' ὅσον*, *μετιστάναι* for *μεθιστάναι* from *ἱστάναι*.

## § 18.

1. It was a principle in the Greek language that *two successive syllables* should not each begin with an aspirate. This rule was not without exception; where it operates, however, the first aspirate is usually changed into the corresponding smooth mute. Thus from *φιλεῖν* and *χωρεῖν* are formed, in the reduplication, *πεφίληκα*, and *κεχώρηκα*, instead of *φεφίληκα* and *χεχώρηκα*.

2. Some few words have, in their radical form, two successive aspirates, of which the first agreeably to this rule, passed into the corresponding smooth mute. But in those parts of the word, where the second aspirate undergoes a change by other laws of inflection, the first aspirate returns. E. g.

From the root *ΘΡΕΦ* is the present tense *τρέφω I nourish*; future *θρέψω*. Derivatives, *τροφή*, *θρεπτήριον*, *θρέμμα*.

From the root *ΘΡΕΧ*, present *τρέχω I run*; future middle *θρέξομαι*. Derivative *τροχός*.

3. In a few words of this kind, the first aspirate retains its place in the leading forms, such as the nominative of a noun and the present of a verb, and not in the derivatives. E. g.

From the root *ΘΡΙΧ*, nom. *ἡ θρίξ hair*, gen. *τρίχος*, dat. pl. *θριξίν*. Derivative *τριχόω*.

From the root *ΘΑΦ*, pres. *θάπτω I bury*, aorist pass. *ἐτάφην*. Derivative *τάφος*.

4. The *second* of two aspirates is seldom thus changed. It is regularly done, however, in the imperatives in *θι*; as *θέτι*, *τύφθητι*, for *θέθι*, *τύφθηθι*.

Rem. 1. In some words the Ionics change one of the aspirates and the Attics the other; thus *ὁ χιτών*, Ion. *κιθών*, *a garment*; *ἐντεῦθεν*, *ἐνταῦθα*, Ion. *ἐνθεῦτεν*, *ἐνθαῦτα*.

Rem. 2. The passive ending *θην*, with its derivatives, has the effect of changing the preceding aspirate into a smooth mute *only* in the verbs *θύειν to sacrifice*, and *θεῖναι to place*; as *ἐτύθην*, *ἐτέθην*, *τεθείς*. *In all other verbs*, no change is effected in this way; as *ἐχύθην*, *ὠρθώθην* from *ὀρθόω*, *θαφθείς*, *ἐθρέφθην*, *ἐθέλχθην*. Morover in most of the remaining cases of derivation and composition the same license prevails, and we say *πανταχόθεν*, *Κορινθόθι*, *μάχεσθαι*, *ἀμφιχυθείς*, &c.

Rem. 3. This rule perhaps extended not only to the aspirated *letters*, but to the rough *breathing*, which it turned into the smooth breathing. Of this, however, there is but one trace remaining, viz. from the root *ΕΧ* is formed present *ἔχω I have*, fut. *ἕξω*, derivative *ἑκτικός*, where the aspirated breathing is changed into the smooth breathing in the present, on account of the following aspirate *χ*, but reverts to the rough breathing in *ἕξω* and *ἑκτικός*, where *ξ* and *κ* take the place of *χ*.

## § 19. MULTIPLICATION OF CONSONANTS.

1. The Greeks avoided every roughness arising from the sequence of consonants not easily pronounced together.

2. In pursuance of this, *three* consonants, or *one* with a *double* consonant, can never (except in the case of composition like *δύσφθαρτος*, *ἔκπτωσις*, *ἐκψύχω*,) stand together, unless the first or last be a *liquid*, or a *γ* before the palatics *γ*, *κ*, *χ*, as *πεμφθείς*, *σκληρός*, *τέγξω*. In other cases such a concurrence is avoided or a letter dropped.

3. But a roughness may be produced even by the concurrence of *two* consonants, which is avoided by the application of the following rules.

Rem. 1. In a few rare cases the pronunciation is relieved, by introducing a third consonant. As when e. g. the liquid $\mu$ or $\nu$, by omission of a vowel, comes to stand directly before $\lambda$ or $\varrho$, then the middle mute corresponding to the first of them ($\beta$, $\delta$) is interposed; thus from *ἡμέρα day* is formed *μεσημβρία south*, from *μεμέληται* arose the epic form *μέμβλεται*, and *ἀνήρ man* has in the genitive *ἀνδρός*.

Rem. 2. A consonant is sometimes, but not often, by transposition, placed where it will be more easily pronounced, as *ἔπραθον* from *πέρθω*, and *καρδία*, epic form *κραδίη heart*.

## § 20.

1. When two *mutes* of a *different* organ meet, it is the rule that before a *smooth* mute nothing can stand but another *smooth*, before an *aspirate* nothing but another *aspirate*, before a *middle* nothing but another *middle mute;* as *ἑπτά*, *νυκτός*, *φθίνω*, *ἄχθος*, *βδελυρός*.

2. When therefore, in the formation of words, two mutes of an unlike character meet, the former commonly assumes the character of the latter. Thus by adding the termination *τός*, *δην*, *θείς*, are formed from *γράφω I write*, *γραπτός*, *γράβδην*, and from *πλέκω I twine*, *πλεχθείς*.

3. But of two like mutes already combined, one alone cannot be changed, but always both together, as from *ἑπτά*, *ὀκτώ* are formed *ἕβδομος*, *ὄγδοος*, and when of two smooth mutes the second, by the addition of the rough breathing, becomes an aspirate, the first becomes an aspirate also; thus from *ἑπτά* and *ἡμέρα* is formed *ἑφθήμερος of seven days;* and from *νύκτα*, *νύχθ' ὅλην the whole night.**

4. The preposition *ἐκ* alone remains unaltered before all consonants, as *ἐκθεῖναι*, *ἐκδοῦναι*.

* The Greeks probably made as much audible difference between $\kappa$ and $\chi$, as we hear between $\tau$ and $\vartheta$. We are unable in English to make this distinction. On the other hand, most of the continental nations of Europe distinguish between $\kappa$ and $\chi$, but confound $\tau$ and $\vartheta$.

## § 21.

1. The doubling of the same consonant is not very common in Greek. It takes place most frequently in the liquids, and next to them, in τ.

2. When ρ stands at the beginning of a word, if a simple vowel is made to precede it in composition or inflection, the ρ is usually doubled; thus ἔῤῥεπον and ἀῤῥεπής from ῥέπω with ε and α, περιῤῥοος from περί and ῥέω. This, however, does not hold in the case of diphthongs, as εὔρωστος from εὖ and ῥώννυμι.

3. The aspirates are never doubled, but instead thereof an aspirate must be preceded by the kindred mute; thus Σαπφώ, Βάκχος, Πιτθεύς.

Rem. 1. Those poets who do not use the Attic dialect, double a consonant very often for the sake of the metre, as ὅσσον, ὅττι, ἔννεπε, for ὅσον, &c. This however is not wholly arbitrary, but takes place often in some words, and never in others, as ἔτι, ἕτερος, ἅμα, ἄνεμος.

Rem. 2. The poets also make use of the opposite practice, in employing the single consonant, where the common dialect has the double, as Ἀχιλεύς, Ὀδυσεύς, for Ἀχιλλεύς, Ὀδυσσεύς.

## § 22.

When β, π, φ, and γ, κ, χ, come before σ, they pass with the σ into the kindred double consonant ψ or ξ. Thus, in the future ending, which is regularly σω, are made from λείπ-ω, λείψω, from λέγω, λέξω, from γράφω, γράψω, from στείχω, στείξω, &c. And in the ending σι and σιν of the dative plural, we find from Ἄραβες, Ἄραψι, from κόρακες, κόραξιν.

## § 23.

1. Before μ, in the middle of a word, the labials are uniformly changed into μ; thus in the perfect tense passive, from λείπω, λέλειμ-μαι. So too from τρίβω, τρίμμα, from γράφω, γραμμή.

2. The *palatics* and *linguals* are often changed before μ,—κ and χ into γ, and δ, θ, τ, ζ, into σ; thus πλέκω πλέγμα, τεύχω τέτυγμαι,—ᾄδω ᾆσ-μα, πείθω πέπεισ-μαι, ψηφίζω ψήφισ-μα.

## § 24.

The linguals *δ*, *θ*, *τ*, *ζ*, can only stand before liquids. They are dropped before *σ*, as *ἅδω ἄσω*, *πείθω πείσω*, *σώματα σώμασι*, *φράζω φράσις*.

Before other linguals they are changed into *σ*; thus *ἥδω ἧσθην*, *πείθω πεισ-τέον*.

## § 25.

1. The *ν* remains unaltered, in general, only before *δ*, *θ*, and *τ*. Before the labials it is changed into *μ*, and before the palatics into *γ*, pronounced as *ng*. Accordingly in composition *σύν with* and *ἐν in* are thus changed; *συμπάσχω*, *ἐμβαίνω*, *συμφέρω*, *ἔμψυχος*, —*ἐγκαλῶ*, *συγγενής*, *ἐγχειρίζω*, *ἐγξέω*.

An apparent exception is made in the *enclitics*, which are not considered as forming one word sufficiently to authorize the change of the *ν*; thus we write *τόνγε*, *ὅνπερ*.

2. Before one of the liquids, the *ν* passes over into the same letter, as *συλλέγω*, *ἐλλείπω*, *ἐμμένω*, *συῤῥάπτω*.

But the preposition *ἐν* commonly remains unchanged before *ρ*, as *ἐνράπτω*.

3. Before *σ* and *ζ*, the *ν* in *composition* is sometimes retained, sometimes changed into *σ*, and sometimes dropped. In *inflections* the *ν* is commonly dropped before *σ*, as in the dative plural, *δαίμον-ες δαίμο-σι*, *μῆν-ες μη-σίν*.

4. When after the *ν*, a *δ*, *θ*, or *τ*, has been omitted before *σ* (by § 24.) the short vowel is made long, as *πάντ-ες πᾶ-σι*, *τύψαντες*, *τύψᾶσι*, for which end *ε* passes into *ει*, and *ο* into *ου*, as *σπένδω* fut. *σπεί-σω*, *ἑκόντ-ες* dat. *ἑκοῦ-σιν*.

Rem. 1. The exceptions to these rules, as *πέφανσαι* (2 pers. perf. pass. of *φαίνω*) are rare, and are learned by observation.

Rem. 2. Before *σ* and *ζ*, *ἐν* is always unchanged, as *ἐνσείω*. *Σύν* changes its *ν* into *σ* before a *single σ*, as *συσσιτία*, but if another consonant follow, and also before *ζ*, the *ν* is dropped, as *σύστημα*, *συσκιάζω*, *συζυγία*.

## § 26. CHANGE OF VOWELS.

1. No certain laws regulate the *change* of the vowels, in the formation and inflection of Greek words. It includes under it the *lengthening* and *shortening* of sounds; since it rarely happens that when ε or ο for instance, from any cause are lengthened, that they pass into η or ω, but generally into ει or ου.

These changes also, like those of the consonants, can be best observed, in the comparison of dialects.

Rem. 1. The Ionics are prone to lengthen the ε and ο of the other dialects, but principally only, when a semi-vowel follows; as ξεῖνος, εἵνεκα, ὑπείρ, for ξένος *strange*, ἕνεκα *on account of*, ὑπέρ *over*; νοῦσος, οὔνομα, πουλύς, κούρη, for νόσος *disease*, ὄνομα *name*, πολύς *much*, κόρη *maiden*; or when the ε is followed by another vowel, as χρύσ-ειος for -εος *golden*; which licenses are particularly abundant in the poets. But this is not wholly arbitrary, as there are some words never subjected to this license. such as πόλις, τόνος, μένος, περί, &c.

Rem. 2. When ᾰ and ŏ are lengthened by the Ionians, they pass into αι and οι, as ἀετός *eagle*, ἀεί *always*; Ionic, αἰετός, αἰεί. So πόα *grass*, Ionic ποίη.

Rem. 3. In other cases, the reverse is practised by the Ionics, Dorics, and poets; and we find μέζων, κρέσσων, χερός, for μείζων *greater*, κρείσσων *better*, χειρός (genitive from χείρ *hand*); and for the accusative in ους the Dorics use ος. See below in Declension II.

Rem. 4. In other cases, the Dorics for ο and ου make frequent use of ω, as κῶρος for κόρος or κοῦρος *a young man*, δῶλος for δοῦλος *a slave*.

Rem. 5. The η in most cases had its origin in α, which prevailed in the ancient Greek language, and remained also afterwards the characteristic sound of the Doric dialect, which commonly uses a long α for η, as ἁμέρα for ἡμέρα *day*, φάμα for φήμη *report*, στᾶναι for στῆναι *to stand*. (See § I. 11.)

Rem. 6. The Ionics, on the other hand, preferred the η and commonly used it instead of the long α, as ἠμέρη, σοφίη, for —α; ἰητρός, θώρηξ, for ἰατρός *physician* and θώραξ *breast plate* (genitive θώρᾱκος), πρήσσω, πρῆγμα, for πράσσω, πρᾶγμα.

Rem. 7. It is a peculiarity of the Attic dialect borrowed from the Ionic, when α long stands before ο, to change the α into ε and the ο into ω; as for λᾱός *people*, νᾱός *temple*, the Attics read λεώς, νεώς.

Rem. 8. The Ionic dialect frequently changes the short α into

ε before *liquids* and before *vowels*, as τέσσερες for τέσσαρες *four*; ἔρσην for ἄρσην *male*; ὕελος for ὕαλος *glass*; μνέα for μναα *mina*; and in the verbs in άω. In other cases α is used for ε, as τράπω for τρέπω *I turn*; τάμνω for τέμνω *I cut*; μέγαθος for μέγεθος *greatness*.

Rem. 9. In the compounds of αὐτός *self*, and the words θαῦμα *wonder*, and τραῦμα *wound*, the Ionics change αυ into ωυ, as ἐμεωυτόν, ἑωυτόν, θωῦμα, τρωῦμα.

Rem. 10. Other changes are the following; πρώτος *the first*, Doric πρᾶτος,—ἡ πάρδαλις *the leopard*, Doric πόρδαλις,—ὄνομα *name*, Æolic ὄννυμα,—ἑστία *hearth*, Ionic ἱστίη.

## § 27. PURE VOWELS; CONTRACTIONS.

1. A vowel immediately preceded by another vowel, in the same word, is called a *pure vowel*, being pronounced without the aid of a consonant; and particularly the terminations in α, ος, and ω, are called *pure*, when another vowel precedes, as in σοφία, διπλόος, φιλέω.

2. The characteristic difference of the Ionic and Attic dialects is, that the former, in most cases, seeks the concurrence of vowels, and the latter avoids them.

3. The common means by which the Attic dialect avoids them are the following, viz.

I. *Elision*, by which one vowel is cast away and the other retained.

II. *Contraction*, by which several vowels are drawn into one long sound. This takes place principally in the formation and inflection of words, according to the following principles.

a) Two vowels form of themselves a diphthong; thus ει and οι are formed from εῐ and οῐ, as τείχεϊ τείχει, αἰδόϊ αἰδοῖ.

The other proper diphthongs have generally a different origin; but the *improper* diphthongs may all be considered as formed by contraction, viz. ᾳ, ῃ, ῳ, from αῐ, ηῐ, ωῐ, as γήραϊ γήρᾳ, Θρηΐσσα Θρῃσσα, λώϊστος λῷστος.

b) Two vowels pass into a *kindred long* vowel or diphthong; and generally as follows:

$\eta$ from $\varepsilon\alpha$ — *τείχεα τείχη, κέαρ κῆρ heart.*

$\varepsilon\iota$ from $\varepsilon\varepsilon$ — *ποίεε ποίει, ῥέεθρον ῥεῖθρον stream.*

$\omega$ from $\begin{cases} \alpha o \text{ and } \alpha o\upsilon — \tau\iota\mu\acute{\alpha}o\mu\varepsilon\nu\ \tau\iota\mu\tilde{\omega}\mu\varepsilon\nu, \tau\iota\mu\acute{\alpha}o\upsilon\ \tau\iota\mu\tilde{\omega}. \\ o\alpha \text{ and } o\eta — \grave{\alpha}\acute{\iota}\delta\acute{o}\alpha\ \grave{\alpha}\acute{\iota}\delta\tilde{\omega}, \mu\iota\sigma\theta\acute{o}\eta\tau\varepsilon\ \mu\iota\sigma\theta\tilde{\omega}\tau\varepsilon. \end{cases}$

$o\upsilon$ from $\begin{cases} oo — \pi\lambda\acute{o}\upsilon\varsigma\ \pi\lambda o\tilde{\upsilon}\varsigma, \mu\iota\sigma\theta\acute{o}o\mu\varepsilon\nu\ \mu\iota\sigma\theta o\tilde{\upsilon}\mu\varepsilon\nu. \\ o\varepsilon — \grave{\varepsilon}\mu\acute{\iota}\sigma\theta o\varepsilon\ \grave{\varepsilon}\mu\acute{\iota}\sigma\theta o\upsilon. \\ \varepsilon o — \tau\varepsilon\acute{\iota}\chi\varepsilon o\varsigma\ \tau\varepsilon\acute{\iota}\chi o\upsilon\varsigma, \pi o\iota\acute{\varepsilon}o\mu\varepsilon\nu\ \pi o\iota o\tilde{\upsilon}\mu\varepsilon\nu. \end{cases}$

c) The *doubtful* vowels $\alpha$, $\iota$, $\upsilon$, when they are short, absorb the following vowel, and thereby become long, as *ἄεθλος* Ionic with short $\alpha$, Attic *ἆθλος combat*,—*τίμαε τίμᾱ*,—dative *Ἰφῐ̈ι Ἰφῑ*, —*ἰχθύες* and *-ας* with $\upsilon$ short, contr. *ἰχθῦς*, from the sing. *ἰχθύς*.

d) A long sound absorbs a short vowel, without farther change.* This is particularly the case with the following, viz.

With $\varepsilon$ both before and after almost every long sound, as *φιλέω φιλῶ, τιμήεντος τιμῆντος.*

With $\alpha$ and $o$ principally by kindred sounds and by $\omega$, as *τιμάω τιμῶ, Ποσειδάων Ποσειδῶν Neptune, λᾶας λᾶς a stone, μισθόουσι μισθοῦσι, πλόοι πλοῖ.*

4. When a diphthong compounded with $\iota$, the improper diphthongs not excepted, is to be contracted with a preceding vowel, the two first vowels undergo a change, according to the preceding rules, and the $\iota$ either becomes *subscript*, as *τύπτ-εαι τύπτ-ῃ, ἀείδω ᾄδω I sing, ἀοι-δή ᾠδή song, τιμ-άει* and *τιμ-άῃ*—*τιμ-ᾷ*, or the $\iota$ is dropped if the contracted sound is not of a nature to admit $\iota$ *subscript*, as *μισθ-όειν μισθ-οῦν, Ὀπόειες Ὀποῦς.*

Rem. 1. Such are the regular contractions; but several exceptions to these rules occur, as will be seen in their places. The Ionics particularly neglect the contraction, and resolve a long sound into its original component parts, as 2 pers. sing. pass. *τύπτεαι* for *τύπτῃ*, and even *ποιέεαι, ἐπαινέεαι*, &c. for *ποιέῃ* (which is commonly still farther contracted into *ποιῇ*), &c. Many of these forms are common to both the Ionic and Doric dialects.

Rem. 2. The tendency of the Ionic dialect to resolve the long sounds is the source of the *separation* of the vowels in the *diphthongs*, which prevails among the epic poets in certain words, as

* This is not to be considered as an elision, but as a true contraction, as is seen by the use of the circumflex to compensate for the short vowel dropped; as *φιλέω, φιλῶ.*

*παΐς* for *παῖς boy*, *οἶομαι* for *οἴομαι I think*, &c. of the *protracting* of a vowel sound, as *φοώς* for *φῶς light*, *κρῆηνον* for *κρῆνον* from *κραίνω*, &c. and of the *Ionic insertion* of an *ε*, as *ἠέ* for *ἤ or*, *ἐείκοσι* for *εἴκοσι twenty*, *ἀδελφεός* for *ἀδελφός brother*.

Rem. 3. The Ionics sometimes produce a concurrence of vowels, by thrusting out the consonants which separate them, as *τέραος* for *τέρατος*.

Rem. 4. There are nevertheless cases, where the Ionics contract and the Attics do not; as *ἰρός* (with *ι* long) Ionic for *ἱερός sacred*. The Ionics and Dorics have also a contraction peculiar to themselves of *εο* into *ευ*, as *πλεῦνες* for *πλέονες*, *ποιεύμενος* for *ποιεόμενος*, for which the contracted form *ποιούμενος* is commonly used.

*Accent of contracted syllables.*

Rem. 5. When of the two syllables to be contracted, neither has the accent, the syllable formed by the contraction generally remains also without it, as *περίπλοος περίπλους*, *ἐτίμαον ἐτίμων*.

Rem. 6. If however one of the syllables to be contracted has an accent, the contracted syllable is accented; if the penult or antepenult, it is accented according to the rules in § 10 and § 12; if the last syllable, it is accented with the circumflex in almost every case, as *νοός νοῦς*, *ποιέω ποιῶ*.

## § 28. HIATUS AND CRASIS.

1. When one word ends with a vowel and the next begins with one, whether aspirated or not, an effect called *hiatus* is observed, which was still less agreeable, particularly to the Attics, than the concurrence of vowels in the middle of a word.

2. This hiatus was accordingly avoided in poetry, particularly in the Attic poetry. Even in prose, with the exception of the Ionic writers, its frequent recurrence was disliked. The principal means of avoiding it were, first synalœphe, or the union of the two syllables in one; and secondly the addition of a consonant, as the *ν*, called *ν ἐφελκυστικόν*.

3. The synalœphe is of two kinds, viz.

a) *Elision*, where one vowel is wholly dropped.

b) *Crasis*, where the vowels form a long one. This last, particularly in prose, has a very limited application.

Rem. 1. *Crasis*, over which a comma or smooth breathing (᾽) is commonly placed as a sign, is oftenest used in the article and

in the conjunction *καί*. It is governed, for the most part, by the rules given above for the regulation of contractions in the middle of the words, as *τοὐναντίον* for *τὸ ἐναντίον*, *τοὔνομα* for *τὸ ὄνομα*, *ταμά* for *τὰ ἐμά*, *ταὐτά* for *τὰ αὐτά*. So by the Ionics *τὤγαλμα* for *τὸ ἄγαλμα*. In the Attic dialect, however, the *α* commonly absorbs every vowel in the article, as *τὸ ἀληθές* becomes *τἀληθές*, and *τοῦ ἀνδρός* becomes *τἀνδρός*.

Rem. 2. A syllable contracted by crasis, is of necessity long, as *τᾱ̓ληθές*, *τᾱ̓λλα** for *τὰ ἄλλα*, and *κᾰ̓πί*, *κᾰ̓ρετή*, for *καὶ ἐπί*, *καὶ ἀρετή*. The *ι subscript* is used only when, besides the contraction, the *ι* is still found in the last syllable, as *καὶ εἶτα*, *κᾆτα*.

Rem. 3. Some of the most common instances of crasis, which at the same time most need explanation to the learner, are *ἐγῷμαι* for *ἐγὼ οἶμαι I think*; *ἐγῷδα* for *ἐγὼ οἶδα I know*; *θοἰμάτιον* for *τὸ ἱμάτιον the garment*; *οὕνεκα* for *οὗ ἕνεκα wherefore*.

## § 29. APOSTROPHE.

1. By elision in Greek, as in other languages, the short vowel at the end of the word, when the next begins with a vowel, is cut off. To denote this a comma (᾽) is placed over the space thus left vacant, as *ἐπ᾽ ἐμοῦ* for *ἐπὶ ἐμοῦ*, and when the vowel of the second word has the rough breathing, the smooth mute of the first is aspirated (§ 17. 2.) as *ἀφ᾽ οὗ* for *ἀπὸ οὗ*.

2. In prose it is only certain words of frequent recurrence, which are commonly *elided*, particularly *ἀλλὰ*, *ἄρα* and *ἆρα*, *ἀνά*, *διά*, *κατά*, *μετά*, *παρά*, *ἀπό*, *ὑπό*, *ἀμφί*, *ἀντί*, *ἐπί*, *δέ*, *τέ*, *γέ*; or frequent combinations, as *νὴ Δία*, *νὴ Δί᾽ by Jove*; *παντ᾽ ἄν* for *πάντα ἄν*, &c. In other cases it is rare, in most wholly unused, particularly in Ionic prose. The poets, on the other hand, avail themselves of this license in the case of almost all the short vowels. Only the short *υ*, monosyllables in *α*, *ι*, *ο*, and the preposition *περί*, are never elided.

Rem. 1. If the vowel cut off had an accent, this accent in *particles* is lost with the vowel, as *ἀπ᾽* from *ἀπό*, *ἀλλ᾽* from *ἀλλά*, *οὐδ᾽* from *οὐδέ*. In every other sort of word, the accent passes to the preceding syllable, and is always acute, as *κάκ᾽ ἔπη* from *κακὰ ἔπη*.

* *Τάλλα*, as this word is written in most editions, is wrong.

The poets elide, though more rarely, the diphthong *αι*, but this is done only in *passive terminations*, as *βούλεσθ᾽ ἔφη*, *ἔρχομ᾽ ἔχων*.

## § 30.

### OF ν ἐφελκυστικόν, AND OTHER FINAL CONSONANTS.

1. Certain words and terminations have a twofold form, with and without a consonant at the end, of which the first is commonly used before a vowel, the other before a consonant.

2. This secondary form is especially made by what is called the ν ἐφελκυστικόν, which may be assumed or dropped by the dative plural in *σι*, and in the verbs, by all third persons in *ε* and *ι*; as, for instance, *πᾶσιν εἶπεν ἐκεῖνος*, otherwise *πᾶσι* and *εἶπε*, *ἔτυψεν ἐμέ*, *λέγουσιν αὐτό*, *τίθησιν ὑπό*. In the common dialect, this ν must always be used before a vowel.

3. A similar ν is applied to the terminations in *σι*, expressing a place, which are formed from datives plural, as *Ὀλυμπίασι*, and to the words *πέρυσι a year ago*, and *εἴκοσι twenty*, though not always to this last.

Rem. 1. The Ionics omit this ν even before a vowel; on the other hand, the poets use it before a consonant to effect a *position* for the preceding vowel. This is also sometimes done in Attic prose, and at the end of a sentence it is rarely omitted.

4. Of a similar character with this ν is the ς in *οὕτω οὕτως thus;* and also, though chiefly by the Ionics, in *μέχρι μέχρις*, *ἄχρι ἄχρις*, *ἀτρέμα ἀτρέμας*.

5. The particle *οὐ not* becomes *οὐκ* before a vowel, and consequently passes into *οὐχ* before an aspirate. (§ 17. 3.)

Rem. 2. The reverse holds with this *κ* in *οὐκ* from what was observed of the ν; for as no Greek word by itself can terminate in *κ* (§ 4. 4.) this *κ* is dropped at every pause, even when the next sentence begins with a vowel; as *Οὔ᾽ ἀλλ᾽ ὅταν—Xenoph. Sympos.* vi. 2.

## § 31. THE PARTS OF SPEECH.

1. Strictly speaking there are but three principal parts of speech. For all that belongs to the name and designation of objects is included in the *noun;* the word, by which any thing is *expressed* relative to objects, is the *verb;* and the other parts of speech, by which the objects thus named and distinguished are farther qualified and connected, are included under the head of *particles.*

2. It is usual, however, to make some chief subdivisions of the three main parts of speech; and there are usually counted *eight* parts of speech in most languages; thus (1) The noun, which remains divided into *substantive* and *adjective*, is further distinguished from (2) The *pronoun* which includes the *article*, and (3) The *participle*, which in the syntax is considered a part of the verb. (4) The verb remains undivided, but the particles are divided into (5) *adverb*, (6) *preposition*, (7) *conjunction*, (8) *interjection*, of which the last is often reckoned by the Greek grammarians as an adverb.

### THE NOUN AND ITS DECLENSION.

## § 32. GENDER.

1. The *gender* of the noun is either *masculine*, *feminine*, or *neuter*, and appears in part by the termination, as will be remarked in each declension. To indicate the gender, use is made of the article ὁ for the masculine, ἡ for the feminine, and τό for the neuter.

2. The names of persons, as man, woman, god, goddess, &c. follow always the natural gender, be the termination what it will; as ἡ θυγάτηρ *daughter*, ἡ νυός *daughter in law.* From this is excepted the diminutive ον, which is always neuter, as τὸ γύναιον, from γυνή *wife*, τὸ μειράκιον from μεῖραξ *a youth.*

Rem. 1. Hence every personal denomination, which is *common* to the natural genders, is of *common* gender in grammar; thus we

have ὁ ἄνθρωπος *a man*, and also ἡ ἄνθρωπος *a woman*. So too ὁ and ἡ θεός *god* and *goddess*; ὁ and ἡ τροφός *guardian* and *nurse*; ὁ and ἡ φύλαξ a male or female *watcher*. Of several of these words, however, there are separate feminine forms, as ἡ θεά *the goddess*, which with the Attics supersede the use of the *common* forms.

Rem. 2. Several of the names of animals are in like manner common, as ὁ and ἡ βοῦς *the ox* or *cow*; ὁ and ἡ ἵππος *the horse* or *mare*. In most of these, however, one gender is used for both sexes, and this is called, by the Latin grammarians, when it is masculine or feminine, *genus epicœnum*; as ὁ λύκος *wolf*, and ἡ ἀλώπηξ *fox*, whether masculine or feminine. But even in substantives, which are of the common gender, one or the other gender usually predominates, to denote the species; thus ὁ ἵππος is used in general of the horse kind, and of any individual of the kind whose sex is not specified. In ἄρκτος *bear* and κάμηλος *camel*, in general, and in ἔλαφος *stag* and κύων *dog*, often, the feminine gender prevails. The feminine ἡ ἵππος has the additional and peculiar signification of *cavalry*.

3. The names of *trees*, as ἡ φηγός *the beech*, ἡ πίτυς *the pine*, and the names of *cities* and *countries*, as ἡ Κόρινθος, ἡ Αἴγυπτος, ἡ Λακεδαίμων, are, with a few exceptions, feminine.

## § 33. DECLENSION.

1. The Greek nouns have the *five* first cases of the Latin, without the *ablative*, of which the place is supplied partly by the genitive and partly by the dative.

2. The Greek language in nouns and in verbs has a dual number, used of *two* persons. It is not however always used; by some writers not at all; and most frequently by the Attics.

3. The dual has never more than *two endings*, one for the nominative, accusative, and vocative; the other for the genitive and dative.

4. The division into *three* declensions is most convenient, corresponding to the three first declensions of the Latin, and with terminations as exhibited in the following table.

| *Sing.* | I. Decl. | | II. Decl. | III. Decl. |
|---|---|---|---|---|
| Nom. | $\eta$, $\alpha$ | $\eta\varsigma$, $\bar{\alpha}\varsigma$ | $o\varsigma$ neut. $o\nu$ | — |
| Gen. | $\eta\varsigma$–$\bar{\alpha}\varsigma$ | $o\upsilon$ | $o\upsilon$ | $o\varsigma$ ($\omega\varsigma$) |
| Dat. | $\bar{\eta}$—$\bar{\alpha}$ | | $\bar{\omega}$ | $\iota$ |
| Acc. | $\eta\nu$—$\alpha\nu$ | | $o\nu$ | $\alpha$ or $\nu$, neut. like |
| Voc. | $\eta$—$\alpha$ | | $\varepsilon$ neut. $o\nu$ | — [the nom. |
| *Dual.* | | | | |
| N. A. V. | $\bar{\alpha}$ | | $\omega$ | $\varepsilon$ |
| G. D. | $\alpha\iota\nu$ | | $o\iota\nu$ | $o\iota\nu$ |
| *Plur.* | | | | |
| Nom. | $\alpha\iota$ | | $o\iota$ neut. $\alpha$ | $\varepsilon\varsigma$ neut. $\alpha$ |
| Gen. | $\bar{\omega}\nu$ | | $\omega\nu$ | $\omega\nu$ |
| Dat. | $\alpha\iota\varsigma$ | | $o\iota\varsigma$ | $\sigma\iota\nu$ or $\sigma\iota$ |
| Acc. | $\bar{\alpha}\varsigma$ | | $o\upsilon\varsigma$ neut. $\alpha$ | $\breve{\alpha}\varsigma$ neut. $\alpha$ |
| Voc. | $\alpha\iota$ | | $o\iota$ neut. $\alpha$ | $\varepsilon\varsigma$ neut. $\alpha$ |

N. B. The Attic second declension, so called, is omitted in the above table, for the sake of simplicity; it will be given hereafter in its place; see § 37.

5. When the terminations as here given are *pure*, and contraction ensues, the *contracted declension* takes place, as will be seen below, in each of the three declensions.

## *Remarks on the Table.*

1. The *genitive plural*, in all three declensions, ends in $\omega\nu$.

2. The *dative singular*, in all three declensions, ends in $\iota$; which, however, in the two first is concealed under the form of the *iota subscript*.

3. The *dative plural*, properly, in all three declensions, ends in $\sigma\iota\nu$ or $\sigma\iota$; for $\alpha\iota\varsigma$ and $o\iota\varsigma$ are only abbreviations of the more ancient form $\alpha\iota\sigma\iota\nu$ and $o\iota\sigma\iota\nu$, or $\alpha\iota\sigma\iota$ and $o\iota\sigma\iota$.

4. The *vocative* is generally the same as the nominative; and even where it has a separate form, the nominative is often used for the vocative, particularly by the Attic writers.

5. The *neuters*, as also in the Latin language, have three cases alike, viz. the nominative, accusative, and vocative; and in the plural of neuters all these cases end in $\alpha$.

6. The three declensions resemble the three first in Latin; but it is to be remarked that out of $o\varsigma$ in the nominative the Lat-

ins make *us;* out of *ος* in the genitive they make *is;* out of *ον* and *ων*, *um;* and that, in general, *μ* in Greek becomes *n* in Latin.

7. In regard to *accent*, it is a general rule, that the endings of the genitive and dative, if long and accented, must have the *circumflex;* the nominative, accusative, and vocative, the *acute.* It is, however, to be observed, that the last syllable, in the nominative and vocative singular of the third declension, is not properly considered as the termination, as will be seen in its place.

## § 34. FIRST DECLENSION.

1. All words in *ας* and *ης* are masculine, and all in *α* and *η* are feminine.

2. Words in *α* have their genitive in *ας*, and retain the *α* through all the terminations of the singular, if it is preceded by another vowel, (*α* pure § 27. 1), as *σοφία*, or by *ρ*, as *ἡμέρα*. The *α* is also retained by the contracted nouns, as *μνᾶ* (see below in Rem. I); by *ἀλαλά*, gen. *-ᾶς*, *the warcry;* and by some proper names, as *Λήδα*, *Ἀνδρομέδα*, *Φιλομήλα*, *Γέλα*.

3. All other nouns in *α* have the genitive in *ης*, and the dative in *ῃ*, but in the accusative and vocative they resume the *α*. In the dual and plural, all the four endings, the nominative, dative, accusative, and vocative, retain the *α*. The rest may be learned from the following table, where the changes of the accent, according to the general rules, are observed.

EXAMPLES.

| *Sing.* | ἡ, *honor.* | ἡ, *wisdom.* | ἡ, *muse.* | ὁ, *citizen.* | ὁ, *youth.* |
|---|---|---|---|---|---|
| Nom. | τιμή | σοφία | Μοῦσα | πολίτης | νεανίας |
| Gen. | τιμῆς | σοφίας | Μούσης | πολίτου | νεανίου |
| Dat. | τιμῇ | σοφίᾳ | Μούσῃ | πολίτῃ | νεανίᾳ |
| Acc. | τιμήν | σοφίαν | Μοῦσαν | πολίτην | νεανίαν |
| Voc. | τιμή | σοφία | Μοῦσα | πολῖτα | νεανία |
| *Dual.* | | | | | |
| N. A. V. | τιμά | σοφία | Μοῦσα | πολίτα | νεανία |
| G. D. | τιμαῖν | σοφίαιν | Μούσαιν | πολίταιν | νεανίαιν |

*Plur.*

| | | | | | |
|---|---|---|---|---|---|
| Nom. | τιμαί | σοφίαι | Μοῦσαι | πολῖται | νεανίαι |
| Gen. | τιμῶν | σοφιῶν | Μουσῶν | πολιτῶν | νεανιῶν |
| Dat. | τιμαῖς | σοφίαις | Μούσαις | πολίταις | νεανίαις |
| Acc. | τιμάς | σοφίας | Μούσας | πολίτας | νεανίας |
| Voc. | τιμαί | σοφίαι | Μοῦσαι | πολῖται | νεανίαι |

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| | | | | | |
|---|---|---|---|---|---|
| *Sing.* | ἡ, *justice.* | ἡ, *opinion.* | ἡ, *trident.* | ἡ, *knife.* | ὁ, *Atrides.* |
| N. | δίκη | γνώμη | τρίαινα | μάχαιρα | Ἀτρείδης |
| G. | δίκης | γνώμης | τριαίνης | μαχαίρας | Ἀτρείδου |
| D. | δίκῃ | γνώμῃ | τριαίνῃ | μαχαίρᾳ | Ἀτρείδῃ |
| A. | δίκην | γνώμην | τρίαιναν | μάχαιραν | Ἀτρείδην |
| V. | δίκη | γνώμη | τρίαινα | μάχαιρα | Ἀτρείδη |
| *Dual.* | | | | | |
| N. | δίκα | γνώμα | τριαίνα | μαχαίρα | Ἀτρείδα |
| G. | δίκαιν | γνώμαιν | τριαίναιν | μαχαίραιν | Ἀτρείδαιν |
| *Plur.* | | | | | |
| N. | δίκαι | γνῶμαι | τρίαιναι | μάχαιραι | Ἀτρεῖδαι |
| G. | δικῶν | γνωμῶν | τριαινῶν | μαχαιρῶν | Ἀτρειδῶν |
| D. | δίκαις | γνώμαις | τριαίναις | μαχαίραις | Ἀτρείδαις |
| A. | δίκας | γνώμας | τριαίνας | μαχαίρας | Ἀτρείδας |
| V. | δίκαι | γνῶμαι | τρίαιναι | μάχαιραι | Ἀτρεῖδαι |

### *Of the vocative of masculines.*

4. Of the nouns in ης, those which end in της, several compounded verbals which are formed merely by adding ης to the consonant of the verb, as γεωμέτρης, μυροπώλης, παιδοτρίβης, &c. and national names, as Πέρσης, Σκύθης, have α in the *vocative.* The others, which, however, are by far the smallest number, have η, particularly the patronymics in δης, as Ἀτρείδης in the table.

### *Remarks on the foregoing examples.*

I. *Contraction.* The contracts of this declension contract the nominative into one of the usual terminations, and then proceed regularly; except that the contracts in ᾱ preserve this vowel

unchanged throughout, as being originally *pure*, and those in ᾱς always have the Doric genitive in long α (Rem. IV. 3.) They may all be known by the circumflexed termination, as λεοντέα, contr. λεοντῆ, genitive λεοντῆς, &c. plural nom. λεονταῖ, accus. λεοντᾶς, *lion-skin*; Ἑρμέας, contr. Ἑρμῆς, gen. Ἑρμοῦ, *Mercury*; μνάα, contr. μνᾶ, gen. μνᾶς, *mina*; βορέας, Attic βορρᾶς, gen. βορρᾶ,* &c. So too Ἀθηνᾶ, Ἀθηνᾶς, *Minerva*, and γῆ, γῆς, *earth*.

II. *Quantity.* 1. The *nominative* α which has ης in the genitive, is always short.

2. The *nominative* α which has ας in the genitive, is in general long, though in many words short.

3. The *vocative* in α of masculines in ης is short, of those in ας long. The *dual* termination in α is always long.

4. The *termination* ας, throughout the first declension, is long; and the *accusative plural* is in this distinguished from the third declension, where it is short.

5. The *accusative singular* in αν follows the quantity of the nominative.

III. *Accent.* 1. It is characteristic of the first declension that the genitive plural always has the accent on the last syllable, wherever it may be in the other parts of the word, as Μοῦσα Μουσῶν, ἄκανθα ἀκανθῶν. — Exceptions to this rule are the following, viz.

a) *Feminines* of *adjectives* and *barytone* participles in ος, as ξένος, ξένη—gen. pl. ξένων· αἴτιος, αἰτία—gen. pl. αἰτίων· τυπτόμενος, -η,—gen. pl. τυπτομένων.

b) The three substantives χρήστης *usurer*, οἱ ἐτησίαι *trade winds*, ἀφύη *a sort of fish*.

2. With this exception, the accent of *the substantives*, as far as the general rules admit, remains on the syllable, where it is found in the nominative, as nom. pl. σοφίαι, voc. sing. πολῖτα, with the exception of the vocative δέσποτα from δεσπότης *master*. The *feminines* of the *adjectives* in ος, on the contrary, cast the accent, whenever the termination admits, upon the syllable where their *masculines* have it, as ἄξιος, f. ἀξία, pl. ἄξιοι, ἄξιαι.

3. It has already been remarked, that the endings of the *genitives* and *datives*, in general, if accented at all, are *circumflexed*; as those of τιμή in the table. See § 33 Rem. 7.

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* The doubling of the ρ in this word is merely an accidental peculiarity.

IV. *Dialect.* 1. The *Dorics*, in all the terminations, use a long $\alpha$ for $\eta$, as $\tau\iota\mu\acute{\alpha}$, $\tilde{\alpha}\varsigma$, $\tilde{\alpha}$, $\acute{\alpha}\nu$. The *Ionics* commonly use $\eta$ for long $\alpha$, as $\sigma o\varphi\acute{\iota}\eta$, $\eta\varsigma$, $\eta$, $\eta\nu$· $\mu\acute{\alpha}\chi\alpha\iota\rho\alpha$, $\eta\varsigma$, $\eta$, $\alpha\nu$· $\acute{o}$ $\nu\epsilon\eta\nu\acute{\iota}\eta\varsigma$, &c. This however is never done in the accusative plural.

2. The *oldest form* of the genitive singular of the masculines is $\bar{\alpha}o$, and of the genitive plural of all endings $\bar{\alpha}\omega\nu$. Hence in Epic poets, $\text{'}A\tau\rho\epsilon\acute{\iota}\delta\alpha o$, $\tau\iota\mu\acute{\alpha}\omega\nu$, &c.

3. The *Dorics* contracted these genitives into long $\alpha$, as $\tau o\tilde{\upsilon}$ $\text{'}A\tau\rho\epsilon\acute{\iota}\delta\alpha$, $\tau\tilde{\alpha}\nu$ $\tau\iota\mu\tilde{\alpha}\nu$. This Doric genitive, in some few words, particularly proper names, remained in common use, as $\text{'}A\nu\nu\acute{\iota}\beta\alpha\varsigma$, $\tau o\tilde{\upsilon}$ $\text{'}A\nu\nu\acute{\iota}\beta\alpha$, *Hannibal.*

4. The *Ionics*, on the other hand, converted the $\bar{\alpha}o$ into $\epsilon\omega$, in which however the $\omega$ has no effect in bringing the accent forward, as $\pi o\lambda\acute{\iota}\tau\epsilon\omega$. So too from $\acute{\alpha}\omega\nu$ the *Ionics* made $\acute{\epsilon}\omega\nu$, as $M o\upsilon\sigma\acute{\epsilon}\omega\nu$.

5. On the ancient form of the dative plural, as $\tau\iota\mu\tilde{\alpha}\iota\sigma\iota$, $M o\acute{\upsilon}\sigma\alpha\iota\sigma\iota\nu$, see above in § 33 Rem. 3. The Ionic dialect has $\eta\sigma\iota\nu$, $\eta\sigma\iota$, and $\eta\varsigma$.

## *Words for practice.*

| | | | |
|---|---|---|---|
| $\grave{\alpha}\gamma o\rho\acute{\alpha}$ | *market* | $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$ | *sea* |
| $\text{'}A\gamma\chi\acute{\iota}\sigma\eta\varsigma$ ($\iota$ long) | *Anchises* | $\theta\acute{\upsilon}\rho\alpha$ ($\upsilon$ short) | *door* |
| $\grave{\alpha}\delta o\lambda\acute{\epsilon}\sigma\chi\eta\varsigma$ | *prater* | $K\epsilon\kappa\rho o\pi\acute{\iota}\delta\eta\varsigma$ ($\iota$ short) | *Cecropides* |
| $\text{'}A\theta\eta\nu\tilde{\alpha}$ | *Minerva* | $\kappa\epsilon\phi\alpha\lambda\acute{\eta}$ | *head* |
| $A\acute{\iota}\nu\epsilon\acute{\iota}\alpha\varsigma$ | *Æneas* | $\kappa\lambda\acute{\epsilon}\pi\tau\eta\varsigma$ | *thief* |
| $\check{\alpha}\kappa\alpha\nu\theta\alpha$ | *thorn* | $\kappa\acute{o}\rho\eta$ | *girl* |
| $\check{\alpha}\mu\iota\lambda\lambda\alpha$ | *combat* | $\kappa\rho\iota\tau\acute{\eta}\varsigma$ | *judge* |
| $\check{\alpha}\rho o\upsilon\rho\alpha$ | *field* | $\kappa\tau\iota\sigma\tau\acute{\eta}\varsigma$ | *maker* |
| $\grave{\alpha}\sigma\chi o\lambda\acute{\iota}\alpha$ | *business* | $\lambda\alpha\acute{\upsilon}\rho\alpha$ | *lane* |
| $\gamma\alpha\lambda\tilde{\eta}$ | *weasel* | $\lambda\acute{\upsilon}\pi\eta$ ($\upsilon$ long) | *grief* |
| $\gamma\tilde{\eta}$ | *earth* | $\mu\alpha\theta\eta\tau\acute{\eta}\varsigma$ | *disciple* |
| $\gamma\lambda\tilde{\omega}\sigma\sigma\alpha$ | *tongue* | $\mu\acute{\epsilon}\lambda\iota\sigma\sigma\alpha$ | *bee* |
| $\delta\acute{o}\xi\alpha$ | *opinion* | $\mu\acute{\epsilon}\rho\iota\mu\nu\alpha$ | *care* |
| $\check{\epsilon}\chi\iota\delta\nu\alpha$ | *viper* | $M\acute{\iota}\delta\alpha\varsigma$ ($\iota$ short) | *Midas* |
| $\zeta\acute{\omega}\nu\eta$ | *girdle* | $\mu o\tilde{\iota}\rho\alpha$ | *share* |
| $\mathring{\eta}\mu\acute{\epsilon}\rho\alpha$ | *day* | $\nu\acute{\iota}\kappa\eta$ ($\iota$ long) | *victory* |

| | | | |
|---|---|---|---|
| *νύμφη* | *bride* | *σφαῖρα* | *sphere* |
| *ὀργή* | *anger* | *σφῦρα** | *hammer* |
| *ὀρνιθοθήρας*, G. *α.* | *fowler* | *σχολή* | *leisure* |
| *Πέρσης* | *Persian* | *σωτηρία* | *salvation* |
| *πλευρά* | *side* | *ταμίας* | *steward* |
| *πύκτης* | *pugilist* | *τεχνίτης* | *artist* |
| *πύλη* (*υ* short) | *gate* | *ὕλη* (*υ* long) | *wood* |
| *ῥίζα* | *root* | *φιλία* | *friendship* |
| *σκιά* | *shadow* | *χαρά* | *joy* |
| *Σκύθης* | *Scythian* | *χλαῖνα* | *outer garment* |
| *στέγη* | *roof* | *χώρα* | *country* |
| *στοά* | *porch* | *ψυχή* | *soul.* |

## § 35. SECOND DECLENSION.

1. All words in *ον* are of the neuter gender, and most of those in *ος* are masculine.

2. There are, however, several feminines in *ος*, not only those alluded to above in § 32, the names of persons, animals, trees, and cities; but many others, such as *ἡ ὁδός road*, *ἡ βίβλος book*, *ἡ νῆσος island*, *ἡ νόσος disease*, with many names of *stones* and *plants*, particularly also several, which are in reality adjectives with a feminine substantive omitted, as *ἡ διάλεκτος dialect* (*φωνή* understood); *ἡ διάμετρος the diameter* (*γραμμή* understood); *ἡ ἄτομος atom* (*οὐσία* understood); *ἡ ἄνυδρος desert* (*χώρα* understood); and others of this description.

EXAMPLES.

| *Sing.* | *ὁ, speech.* | *ἡ, beech.* | *ὁ, people.* | *ὁ, man.* | *τὸ, fig.* |
|---|---|---|---|---|---|
| Nom. | *λόγος* | *φηγός* | *δῆμος* | *ἄνθρωπος* | *σῦκον* |
| Gen. | *λόγου* | *φηγοῦ* | *δήμου* | *ἀνθρώπου* | *σύκου* |
| Dat. | *λόγῳ* | *φηγῷ* | *δήμῳ* | *ἀνθρώπῳ* | *σύκῳ* |
| Acc. | *λόγον* | *φηγόν* | *δῆμον* | *ἄνθρωπον* | *σῦκον* |
| Voc. | *λόγε* | *φηγέ* | *δῆμε* | *ἄνθρωπε* | *σῦκον* |

* The common mode of writing this word *σφύρα* is incorrect, as the termination is short. See Aristoph. Pac. 566. Cratin. ap. Hephæst. p. 6.

| | | | | | |
|---|---|---|---|---|---|
| *Dual* | | | | | |
| N. A. V. | λόγω | φηγώ | δήμω | ἀνθρώπω | σύκω |
| G. D. | λόγοιν | φηγοῖν | δήμοιν | ἀνθρώποιν | σύκοιν |
| *Plural.* | | | | | |
| Nom. | λόγοι | φηγοί | δῆμοι | ἄνθρωποι | σῦκα |
| Gen. | λόγων | φηγῶν | δήμων | ἀνθρώπων | σύκων |
| Dat. | λόγοις | φηγοῖς | δήμοις | ἀνθρώποις | σύκοις |
| Acc. | λόγους | φηγούς | δήμους | ἀνθρώπους | σῦκα |
| Voc. | λόγοι | φηγοί | δῆμοι | ἄνθρωποι | σῦκα |

*Remarks.*

1. The *Attics* sometimes make the vocative like the nominative; θεός *God* is always the same in the vocative as the nominative. [But an exception is found Matt. 27: 46.]

2. By the *Epic* writers the genitive in ου is changed into οιο, as λόγοιο, φηγοῖο. The *Dorics* make ω in the genitive, and in the accusative plural ως, and rarely ος.

*Words for practice.*

| | | | |
|---|---|---|---|
| ἄγγελος | *messenger* | μόριον | *part* |
| ἀετός | *eagle* | νότος | *south wind* |
| ἆθλος | *combat* | ξύλον | *wood* |
| ἆθλον | *prize* | οἶκος | *house* |
| ἡ ἄμπελος | *vine* | παιδίον | *child* |
| ἄργυρος | *silver* | ῥόδον | *rose* |
| ἀργύριον | *silver* | σίδηρος | *iron* |
| ἔργον | *work* | ἡ σμάραγδος | *emerald* |
| εὖρος | *east wind* | σπασμός | *spasm* |
| ζέφυρος | *west wind* | στρατός | *army* |
| ἡ ἤπειρος | *continent* | φάρμακον | *medicine* |
| ἱμάτιον | *outer garment* | φορτίον | *burden* |
| ἴον | *violet* | χαλκός | *copper* |
| καρκίνος | *crab* | χρυσός | *gold* |
| μῆλον | *apple* | χρυσίον | *gold.* |

## § 36. CONTRACTS OF THE SECOND DECLENSION.

Several words in οος and οον, εος and εον, commonly undergo contraction, according to the general rules given above, except that α of the neuter absorbs in contraction the preceding ε or ο, and becomes long, as ὀστέα ὀστᾶ, ἁπλόα ἁπλᾶ.

EXAMPLES.

| | *Sing.* ὁ, *voyage.* | | *Plur.* | | *Sing.* τὸ, *bone.* | | *Plur.* | |
|---|---|---|---|---|---|---|---|---|
| N. | πλόος | πλοῦς | πλόοι | πλοῖ | ὀστέον | ὀστοῦν | ὀστέα | ὀστᾶ |
| G. | πλόου | πλοῦ | πλόων | πλῶν | ὀστέου | ὀστοῦ | ὀστέων | ὀστῶν |
| D. | πλόῳ | πλῷ | πλόοις | πλοῖς | ὀστέῳ | ὀστῷ | ὀστέοις | ὀστοῖς |
| A. | πλόον | πλοῦν | πλόους | πλοῦς | ὀστέον | ὀστοῦν | ὀστέα | ὀστᾶ |
| V. | πλόε | πλοῦ | πλόοι | πλοῖ | ὀστέον | ὀστοῦν | ὀστέα | ὀστᾶ |
| *Dual.* | N. A. | | πλόω | πλῶ | ὀστέω | ὀστῶ | | |
| | G. D. | | πλόοιν | πλοῖν | ὀστέοιν | ὀστοῖν | | |

Remark. There are not many substantives of this kind; ὁ *νόος understanding*, and ὁ *ῥόος stream*, may be taken as examples.

## § 37. SECOND DECLENSION OF THE ATTICS.

To the second declension is referred, under the name of the *Attic*, the declension of several words of the masculine and feminine gender in ως, and of the neuter in ων. It has in all the cases an ω, instead of the usual vowels and diphthongs, and an *iota subscript* where οι or ῳ is found in the regular second declension. The vocative is always like the nominative.

EXAMPLES.

| | *S.* ὁ, *temple.* | τὸ, *hall.* | *Dual* | | *Plural.* | |
|---|---|---|---|---|---|---|
| N. | νεώς | ἀνώγεων | νεώ | ἀνώγεω | νεῴ | ἀνώγεω |
| G. | νεώ | ἀνώγεω | νεῷν | ἀνωγεῴν | νεῶν | ἀνώγεων |
| D. | νεῷ | ἀνώγεῳ | | | νεῴς | ἀνώγεῳς |
| A. | νεών | ἀνώγεων | | | νεως | ἀνώγεω |
| V. | νεώς | ἀνώγεων | | | νεῴ | ἀνώγεω |

### *Remarks.*

1. The expression *Attic second declension* is by no means to be understood, as if the *Attics* were accustomed to inflect *all* nouns in ος in this way. It is, on the contrary, an ancient and peculiar declension of a very limited number of words, of some of which moreover there exist forms in the common second declension, as ὁ λαός *people*, ναός *temple*, also λεώς, νεώς. So ὁ λαγώς *hare*,

*Ionic* λαγωός and λαγός. Other examples are ὁ κάλως *cable*, and ὁ πάτρως, μήτρως, *paternal* and *maternal uncle*. Of those words of which two forms are actually current, that which falls under this declension is commonly peculiar to the Attic dialect.

2. This declension has a peculiar accusative in ω, particularly used in the proper names Κῶς, Κέως, Τέως, Ἄθως, and in ἡ ἕως *the dawn* (accus. τὴν ἕω), which is the Attic form for ἠώς of the Ionics.

3. The accent of the genitive νεώ is contrary to the rule laid down § 33 Rem. 7. With respect to the other anomalies in the accent of this declension, see above under § 12. 7.

## THIRD DECLENSION.

### § 38. GENDER.

1. In consequence of the diversity of endings in this declension, the determination of the gender by the termination admits of no general rule, and resort must be had to observation of the individual cases. A few rules however with respect to some terminations are given below.

2. In general, the ς is found at the end chiefly of masculines and feminines, and the *short vowel*, at the end of neuters. No neuters end in ξ or ψ.

Remark. The following is an enumeration of those endings, whose gender is fixed. In giving the exceptions, no notice is taken of personal appellations, such as ἡ μήτηρ *mother*, ἡ δάμαρ *spouse*, whose gender is apparent. Where however U (universally) is placed, there no personal appellation of another gender exists.

#### *Masculines.*

1. All in ευς, as ὁ ὀρεύς *mule*. ἀμφορεύς *amphora*. U.

2. All substantives which have ντος in the genitive; as ὁ τένων -οντος *tendon*, ὁ ὀδούς -οντος *tooth*, ὁ ἱμάς -άντος *thong*. The only exceptions to this are some names of cities.

3. Those which end in ηρ, as ὁ ζωστήρ *girdle*; except ἡ γαστήρ *belly*, ἡ κήρ *fate*. By the poets also ἡ ἀήρ *air, mist*, which is usually masculine; and the neuter contracts, of which hereafter.

*Feminines.*

1. All in ω, as ἠχώ *echo*. U.

2. Those in ας, gen. ἄδος, as ἡ λαμπάς *torch*; with the exception of some adjectives of the common gender.

3. Those in ις, as ἡ πόλις *city*, ἡ χάρις *grace*. Excepting ὁ ὄφις *serpent*, ὁ ἔχις *adder*, ὁ κόρις *bug*, ὁ μάρις a certain *measure*, ὁ κίς a wood *worm*, ὁ λῖς *lion*, ὁ δελφίς *dolphin*, ὁ, ἡ ὄρνις *bird*, ἡ, ὁ τίγρις *tiger*, ἡ, ὁ θίς *bank, shore*.

4. Nouns of quality in της (the Latin *tas*); as ἡ μικρότης *parvitas*. U.

*Neuters.*

1. All in α, η, ι, υ, as τὸ σῶμα *body*, κάρη *head*, μέλι *honey*, ἄστυ *city*. U.

2. All which terminate with short syllables in ε and ο, as τὸ τεῖχος *wall*, τὸ ἦτορ *breast*, and the neuter adjectives in ες, εν, ον. U.

3. Those in αρ, as τὸ ἧπαρ *the liver*, τὸ νέκταρ, with contracts in εαρ -ηρ, as τὸ ἔαρ ἦρ *spring*, τὸ κέαρ κῆρ *the heart*, τὸ στέαρ στῆρ *tallow*. Excepting only ὁ ψάρ *the starling*.

4. Those in ωρ, which are *not* personal appellations; as τὸ ὕδωρ *water*, τὸ τέκμωρ *mark*. Excepting ὁ ἰχώρ *lymph*, and ὁ ἀχώρ *a blister*.

5. Those in ας -ατος and -αος, as τὸ τέρας -ατος *miracle*, τὸ δέπας -αος *cup*; excepting ὁ λᾶς -ᾶος *a stone*, and ὁ or τὸ ΚΡΑΣ κρατός *head*.

There are no other neuters of this declension, excepting τὸ πῦρ *fire*, τὸ φῶς *light*, τὸ οὖς *ear*, τὸ σταῖς *dough*.

Nouns in ας, therefore, are generally masculine when they make the genitive in αντος, feminine when they make it in αδος, and neuter when they make it in ατος and αος.

## § 39. INFLECTION OF THE THIRD DECLENSION.

In the declension of every noun, a distinction must be made between the *root*, and the changeable *termination* of the *case*. In the first and second declensions, the nominative has such a termination of case; in the third declension, however, such termination is attached only to the oblique cases—thus:

Dec. II. λόγ -ος, λόγ -ου, λόγ -ῳ
— III. θήρ, θηρ -ός, θηρ -ί.

Still in the third declension, the nominative is rarely so unchanged, as in θήρ. In most cases its last syllable is modified either by *addition*, as gen. μῦ-ος, from the root μῦ, where the nominative is μῦς,—or by *dropping* a letter, as gen. σώματος, from the root σωματ, nom. σῶμα,—or by *substitution*, as gen. εἰκόνος, from the root εἰκον, nom. εἰκών.

Remark. In order to decline correctly a noun in the third declension, it is absolutely necessary to know beforehand the nominative and one of the remaining cases. If, however, one only is known, the rules are much more simple for finding the nominative from the genitive, than for finding the genitive from the nominative; because in general the radical form is found uncorrupted in the genitive, but not in the nominative. It is also accordingly necessary in the lexicon to take note as well of the genitive, as of the nominative. But as in reading, some oblique case is more likely to occur than the nominative, and it is accordingly requisite, in order to ascertain the meaning of the word, to discover the nominative from said oblique case, the rules which follow may be applied for this purpose.

## § 40.

1. The most common changes, which the root of the word suffers in the nominative, are the following, viz.

a) The assumption of ς, as ὁ μῦς, μυ-ος *mouse*;* ὁ ἅλς, ἁλ-ός, *salt*.

b) That instead of ε and ο of the root, η and ω are found in the nominative, in masculines and feminines, as ἡ εἰκών, εἰκόν-ος, *image*; ἀληθής, ἀληθέ-ος, *true*.

2. With respect to the more exact application of these principles, two principal cases must again be distinguished, viz. (1) That of a consonant before the inflectional termination; (2) That of a vowel before the inflectional termination.

* The learner is to understand in these and following examples, that from the radical form μυ, which is detected in the genitive μυός, the nominative μῦς is derived.

## § 41.

1. When a consonant precedes the inflectional termination, and the nominative takes the ς, it is understood in the first place, that this ς with γ, κ, χ, and with β, π, φ, passes into ξ and ψ, as *κόραξ κόρακ-ος*, *ὄνυξ ὄνυχ-ος*, *ὤψ ὠπ-ός*, *χάλυψ χάλυβ-ος*.

2. These nominatives in ξ and ψ never change the ε and ο of the root, as *φλέψ φλεβός*, *φλόξ φλογός*, *αἰθίοψ αἰθίοπος*, excepting only *ἡ ἀλώπηξ*, *ἀλώπεκος*, *the fox*.

3. If however the consonant immediately preceding the inflectional termination is a δ, τ, or θ, it is dropped before the ς assumed by the nominative, as *λαμπάς λαμπάδος*, *Ἀωρίς Ἀωρίδος*, *κηλίς κηλῖδος*, *ὄρνις ὄρνῑθος*, *κόρυς κόρυθος*, *ἡ Πάρνης Πάρνηθος*, *τέρας τέρᾰτος*, *χάρις χάρῐτος*.

4. In like manner ν and ντ are dropped before this assumed ς; but in this case the short vowel, *always* with ντ and *commonly* with ν, is lengthened in the manner given above (§ 25. 4.) as *γίγᾱς γίγαντος*, *χαρίεις χαρίεντος*, *ὀδούς ὀδόντος*,—*δελφίς* (long ι) *δελφῖνος*, *Φόρκῡς Φόρκῡνος*,—*μέλᾱς μέλᾰνος*, *κτείς κτενός*.*

5. When ς is not assumed in the nominative, ν and ρ are the only consonants, which can remain at the end of the nominative, as *θήρ θηρ-ός*, *αἰών αἰῶν-ος*. It would be necessary to drop all the others; though this, however, actually occurs only with τ,† as *σῶμα σώματος*, *Ξενοφῶν Ξενοφῶντ-ος*.

In either case, ε and ο of the masculine and feminine are always changed into η and ω, as *λιμήν λιμέν-ος*, *ῥήτωρ ῥήτορ-ος*, *γέρων γέροντ-ος*.

6. Some neuters, which make *ατος* in the genitive, take ρ instead of ς in the nominative, as *ἧπαρ ἥπατος*.

---

* *εἷς* is the only additional like example. See below in § 70.

† Because all the other letters take the ς (ξ or ψ) in the nominative; μ and σ do not at all occur before the inflectional termination of this declension, and of λ the only example is *ἅλς*, *ἁλός*.

7. According to the premises, the usual cases, in which a consonant precedes the inflectional termination, are as follows, viz.

The genitive in $\left\{\begin{matrix}\gamma\circ\varsigma,\ \kappa\circ\varsigma,\ \chi\circ\varsigma\\ \beta\circ\varsigma,\ \pi\circ\varsigma,\ \phi\circ\varsigma\end{matrix}\right\}$ from a nom. in $\left\{\begin{matrix}\xi\ (\phi\lambda\acute{o}\xi\ \&c.)\\ \psi\ (\breve{\omega}\psi\ \ \&c.)\end{matrix}\right.$

" " " $\delta\circ\varsigma,\ \tau\circ\varsigma,\ \vartheta\circ\varsigma$ from a nom. in $\varsigma$ ($\lambda\alpha\mu\pi\acute{\alpha}\varsigma$, $\lambda\alpha\mu\pi\acute{\alpha}\delta\circ\varsigma$ &c.)

but especially

" $\alpha\tau\circ\varsigma$ from a nom. in $\left\{\begin{matrix}\alpha\ (\sigma\tilde{\omega}\mu\alpha\ \text{-}\alpha\tau\circ\varsigma)\\ \alpha\varsigma\ (\tau\acute{\epsilon}\rho\alpha\varsigma\ \text{-}\alpha\tau\circ\varsigma)\\ \alpha\rho\ (\mathring{\eta}\pi\alpha\rho\ \text{-}\alpha\tau\circ\varsigma)\end{matrix}\right.$

The genitive in $\nu\circ\varsigma$ from a nom. in $\left\{\begin{matrix}\nu\ (\Pi\acute{\alpha}\nu,\ \Pi\alpha\nu\acute{\circ}\varsigma)\\ \varsigma\ (\acute{\circ}\bar{\iota}\varsigma,\ \acute{\circ}\bar{\iota}\nu\acute{\circ}\varsigma)\end{matrix}\right.$

but especially

" $\epsilon\nu\circ\varsigma$ and $\circ\nu\circ\varsigma$ from a nom. in $\eta\nu$ and $\omega\nu$
($\lambda\iota\mu\acute{\eta}\nu\ \lambda\iota\mu\acute{\epsilon}\nu\circ\varsigma$, $\epsilon\grave{\iota}\kappa\acute{\omega}\nu\ \epsilon\grave{\iota}\kappa\acute{\circ}\nu\circ\varsigma$)

The genitive in $\nu\tau\circ\varsigma$ from a nom. in $\left\{\begin{matrix}\alpha\varsigma,\ \epsilon\iota\varsigma,\ \circ\upsilon\varsigma,\ \upsilon\varsigma\\ (\phi\acute{\alpha}\varsigma\ \phi\acute{\alpha}\nu\tau\circ\varsigma,\ \vartheta\epsilon\acute{\iota}\varsigma\ \vartheta\acute{\epsilon}\nu\tau\circ\varsigma\\ \delta\circ\acute{\upsilon}\varsigma\ \delta\acute{\circ}\nu\tau\circ\varsigma,\ \phi\acute{\upsilon}\varsigma\ \phi\acute{\upsilon}\nu\tau\circ\varsigma)\\ \omega\nu\ (\gamma\acute{\epsilon}\rho\omega\nu,\ \circ\nu\tau\circ\varsigma)\end{matrix}\right.$

" " " $\rho\circ\varsigma$ from a nom. in $\rho$ ($\vartheta\acute{\eta}\rho\ \vartheta\eta\rho\acute{\circ}\varsigma$)

but especially

" $\epsilon\rho\circ\varsigma$ and $\circ\rho\circ\varsigma$ from a nom. in $\eta\rho$ and $\omega\rho$
($\alpha\grave{\iota}\vartheta\acute{\eta}\rho\ \alpha\grave{\iota}\vartheta\acute{\epsilon}\rho\circ\varsigma$, $\acute{\rho}\bar{\eta}\tau\omega\rho\ \acute{\rho}\bar{\eta}\tau\acute{\circ}\rho\circ\varsigma$)

and from two neuters in $\circ\rho$, viz.

$\breve{\alpha}\circ\rho$ *sword* and $\mathring{\eta}\tau\circ\rho$ *breast.*

8. The following cases require particular attention, viz, $\acute{\circ}$, $\mathring{\eta}$ $\breve{\alpha}\lambda\varsigma$ $\acute{\alpha}\lambda\acute{\circ}\varsigma$ *salt, sea;* $\tau\grave{\circ}$ $\mu\acute{\epsilon}\lambda\iota$ $\mu\acute{\epsilon}\lambda\iota\tau\circ\varsigma$ *honey;* $\tau\grave{\circ}$ $\kappa\acute{\alpha}\rho\eta$ $\kappa\acute{\alpha}\rho\eta\tau\circ\varsigma$ *head;* $\mathring{\eta}$ $\nu\acute{\upsilon}\xi$ $\nu\upsilon\kappa\tau\acute{\circ}\varsigma$ *night;* $\acute{\circ}$ $\breve{\alpha}\nu\alpha\xi$ $\breve{\alpha}\nu\alpha\kappa\tau\circ\varsigma$ *king;* $\mathring{\eta}$ $\delta\acute{\alpha}\mu\alpha\rho$ $\delta\acute{\alpha}\mu\alpha\rho\tau\circ\varsigma$ *spouse;* $\acute{\circ}$ $\pi\circ\tilde{\upsilon}\varsigma$ $\pi\circ\delta\acute{\circ}\varsigma$ *foot;* with a few others which will be given below.

*Remarks.*

I. The quantity of the penult of the genitive in $\alpha$, $\iota$, $\upsilon$, is only fixed, like that of the nominative of other nouns, by authority. In general it is short; those cases therefore only will be noted where it is long.

1. All substantives which make the genitive in *ανος*, *ινος*, and *υνος*, have the penult long; as *Πάν Πανός*, *παιάν παιᾶνος*, *ῥίς ῥινός*, *δελφίς δελφῖνος*, *μόσυν μόσυνος*.

2. In like manner the penults of several in *ις -ιδος* are long; and as these are all oxytones in the nominative, the long syllable in the genitive is circumflexed, by which mark they are known; as *σφραγίς σφραγῖδος*, *κνημίς κνημῖδος*.

3. Of others not included under the preceding heads, the following are to be noted as having the penult of the genitive long:

| | | | | |
|---|---|---|---|---|
| *ὁ, ἡ ὄρνις, ῑθος* | *bird* | *ὁ Φοίνιξ, ικος* | *Phenician, palm-tree,* | |
| *ἡ ἄγλις, ῑδος* | *garlic* | *ὁ ῥίψ, πος* | *rush* | [*red-colour* |
| *ὁ τέττιξ, γος* | *locust* | *ὁ ἴψ, πος* | (an insect) | |
| *ἡ μάστιξ, γος* | *scourge* | *ὁ θώραξ, ακος* | *breast plate* | |
| *ὁ πέρδιξ, ικος* | *partridge* | *ὁ ἱέραξ, ακος* | *hawk* | |
| *ἡ βέμβιξ, ικος* | *top* | *ὁ οἴαξ, ακος* | *helm* | |
| *ἡ σπάδιξ, ικος* | *palm branch* | *ὁ κόρδαξ, ακος* | *a dance* | |
| *ὁ σύρφαξ, ακος* | *filth* | *κήρυξ, ικος* | *herald* | |
| *φέναξ, ακος* | *deceiver* | *ὁ κήϋξ, ικος* | (a marine bird) | |
| *Φοίαξ, ικος* | *Phœacian* | *ὁ βόμβυξ, ικος* | *silkworm* | |
| *βλάξ, κος* | *stupid* | *ὁ κόκκυξ, γος* | *cuckoo* | |
| *ἡ ῥάξ, γος* | *grape* | *ὁ γύψ, πος* | *vulture* | |
| *Κάρ* | *Carian* | *ὁ ψάρ* | *starling.* | |

II. All monosyllable nominatives, with the exception of the pronoun *τίς*, are long; therefore *πῦρ, πυρός*.

III. When the termination *εις -εντος* is preceded by *η* or *ο*, a contraction commonly ensues; thus *τιμήεις τιμήεντος contracted* into *τιμῆς τιμῆντος*, *μελιτόεις μελιτόεντος contracted* into *μελιτοῦς -οῦντος*. Other examples are the names of cities in *οῦς οῦντος*, as *Ὀποῦς*, &c.

## § 42. VOWEL BEFORE THE ENDING.

1. Those nouns of this declension which have a vowel before the inflectional ending, (or *ος* pure in the genitive § 27. 1), take almost universally a *ς* in the nominative; a few *neuters* only in *ι* and *υ*, and a few *feminines* in *ω*, are excepted.

2. Moreover as neuters only (§ 38 Rem.) have nominative endings short in *ε* and *ο*, hence in masculines and feminines the *ε* of the other cases becomes *η* or *ει*, and the *ο* becomes *ω* or *ου*, in the nominative.

Thus in particular are derived the following, viz.

The gen. in ᾰος from the neuters in ας, (σέλας σέλᾰος).

" " " ιος and υος from the nom. in ις, ι, and υς, υ, (κίς κιός, δάκρυ -υος).

" " " οος from { the nom. in ους (βοῦς βοός). the feminines in ω and ως, (ἠχώ -όος, αἰδώς -όος).

" " " εος (εως) from { the nom. in ης and ες, (ἀληθής neut. ἀληθές G. έος). the nom. in ευς, (ἱππεύς ἱππέως).

In this place is especially to be noted γραῦς γρᾱός *an old woman*. For ναῦς see § 56. 4.

4. Besides these, the genitives εος and εως are formed by a change of vowel, e. g.

a) From the numerous neuters in ος, as τεῖχος, τείχεος.

b) From most nominatives in ις and ι, and some in υς and υ, as πόλις πόλεως, ἄστυ ἄστεος.

Remark. The vowels α, ι, υ, before the termination of the genitive (with the single exception of γρᾱός) are short. The monosyllable nominatives are here also long, as μῦς μυός.

## § 43.

The following examples will serve, in essential points, for all the varieties in this declension.

| *Sing.* | ὁ, *animal.* | ὁ, *age.* | ὁ,ἡ,*divinity.* | ὁ, *lion.* | ὁ, *giant.* |
|---|---|---|---|---|---|
| Nom. | θήρ | αἰών | δαίμων | λέων | γίγᾱς |
| Gen. | θηρός | αἰῶνος | δαίμονος | λέοντος | γίγαντος |
| Dat. | θηρί | αἰῶνι | δαίμονι | λέοντι | γίγαντι |
| Acc. | θῆρα | αἰῶνα | δαίμονα | λέοντα | γίγαντα |
| Voc. | θήρ | αἰών | δαῖμον | λέον | γίγαν |
| *Dual.* | | | | | |
| N.A.V. | θῆρε | αἰῶνε | δαίμονε | λέοντε | γίγαντε |
| G. D. | θηροῖν | αἰώνοιν | δαιμόνοιν | λεόντοιν | γιγάντοιν |
| *Plural.* | | | | | |
| Nom. | θῆρες | αἰῶνες | δαίμονες | λέοντες | γίγαντες |
| Gen. | θηρῶν | αἰώνων | δαιμόνων | λεόντων | γιγάντων |
| Dat. | θηρσί(ν) | αἰῶσι(ν) | δαίμοσι(ν) | λέουσι(ν) | γίγᾱσι(ν) |
| Acc. | θῆρας | αἰῶνας | δαίμονας | λέοντας | γίγαντας |
| Voc. | θῆρες | αἰῶνες | δαίμονες | λέοντες | γίγαντες |

| *Sing.* | ὁ, *raven.* | ὁ, ἡ, *child.* | ὁ, *jackall.* | ὁ, *woodworm.* | τὸ, *thing.* |
|---|---|---|---|---|---|
| Nom. | κόραξ | παῖς | θώς | κίς | πρᾶγμα |
| Gen. | κόρακος | παιδός | θωός | κιός | πράγματος |
| Dat. | κόρακι | παιδί | θωΐ | κιί | πράγματι |
| Acc. | κόρακα | παῖδα | θῶα | κίν | πρᾶγμα |
| Voc. | κόραξ | παῖ | θώς | κίς | πρᾶγμα |
| *Dual.* | | | | | |
| N.A.V. | κόρακε | παῖδε | θῶε | κίε | πράγματε |
| G. D. | κοράκοιν | παιδοῖν | θωοῖν | κιοῖν | πραγμάτοιν |
| *Plur.* | | | | | |
| Nom. | κόρακες | παῖδες | θῶες | κίες | πράγματα |
| Gen. | κοράκων | παίδων | θώων | κιῶν | πραγμάτων |
| Dat. | κόραξι (ν) | παισί (ν) | θωσί (ν) | κισί (ν) | πράγμασι (ν) |
| Acc. | κόρακας | παῖδας | θῶας | κίας | πράγματα |
| Voc. | κόρακες | παῖδες | θῶες | κίες | πράγματα |

*Remarks.*

1. These examples will sufficiently illustrate the declension; for as soon as the nominative and genitive are ascertained by means of the foregoing rules and of the lexicon, the learner's reflection will easily suggest, that all nouns which end in ξ and ψ are declined like *κόραξ*,—all which have the genitive in *δος*, *θος*, and *τος*, like *παῖς παιδός*,—*ποιμήν ποιμένος* like *δαίμων δαίμονος*, *ὀδούς ὀδόντος* and *θείς θέντος* like *λέων λέοντος*, and *ἦπαρ ἥπατος* like *πραγμα -ατος*. It is only necessary to make some particular observations with regard to the *accusative* and *vocative* singular, and the *dative* plural, which will be presently done.

2. *Quantity.* The *ι*, *α*, and *ας*, in the terminations of the cases, are always short. Compare Remark II. 4, on Dec. I. For the quantity of the penult of the genitive, see the preceding sections.

3. *Accent.* The following are the principal rules relative to the accent.

a) In dissyllable and longer words, the accent remains on the same syllable as in the nominative, so long as its nature admits; see above in *κόραξ* and *αἰών*.

b) Monosyllables throw the accent, in the genitive and dative of each number, upon the termination of the case. On the termination *ων* it becomes a circumflex. See above *θήρ* and *κίς*.

c) On the contrary, the nominative, accusative, and vocative never have the accent on the *termination of the case.**

Exc. From the second of these rules are principally excepted the *participles*, as *θείς θέντος*, *ὤν ὄντος*, &c.—the plural of the adjectives *πᾶς πᾶν*, (*παντός*, *παντί*,) pl. G. *πάντων*, D. *πᾶσιν*,—and the genitive plural of some few others, as *θώς* and *παῖς* above.

## § 44. OF THE ACCUSATIVE SINGULAR.

1. The principal termination of the accusative in this declension is *α*, but in some words in *ις*, *υς*, *αυς*, and *ους*, there is also an accusative in *ν*, formed, as in the other declensions, by changing the *ς* of the nominative into *ν*, and retaining the same quantity. This is the only form of the accusative for those nouns which have a vowel before the termination of the case; as *βοῦς* G. *βοός*—*βοῦν*· *δρῦς δρυός*—*δρῦν*, and also *ἰχθύν*, *πόλιν*, *γραῦν*, &c.

2. Those on the other hand which have a consonant in the genitive, where the last syllable of the nominative is accented, make the accusative in *α*, as *ἐλπίς -ίδος*—*ἐλπίδα*· *ποῦς ποδός*—*πόδα*. But if the last syllable be unaccented, they commonly take an *ν* in the accusative, though sometimes an *α*, as *ἔρις -ιδος*—*ἔριν* and *ἔριδα*· *κόρυς -υθος*—*κόρυν* and *κόρυθα*· *εὔελπις -ιδος*—*εὔελπιν* and *εὐέλπιδα*· *πολύπους -οδος*—*πολύπουν* and *πολύποδα*.

## § 45. OF THE VOCATIVE.

1. It is very common in this declension, for a noun to have a vocative of its own, but yet generally, especially in the Attic writers, to make the vocative like the nominative. The following are accordingly the rules, by which nouns in this declension may form their vocative; but it must be left to observation in particular cases, whether they do actually so form them, or make the vocative like the nominative.

2. The terminations *ευς*, *ις*, and *υς*, with the words *παῖς*, *γραῦς*,

* Care must be taken not to confound the termination of the *word*, as *σωτ-ῆρ*, with the termination of the *case*, as *σωτῆρ-α*.

and *βοῦς*, drop the *ς* in the vocative, and those in *εύς* assume the circumflex; as *βασιλεύς*, voc. *ὦ βασιλεῦ*,—and so *Πάρι*, *Δωρί*, *Τῆθυ*, *ἡδύ*, &c. and *παῖ*, *γραῦ*, *βόῦ*.

3. The same holds of those in *ας* and *εις*, which drop *ν* before their *ς*. They commonly, however, resume this *ν* in the vocative, as *τάλᾶς*, *τάλᾶνυς*, *ὦ τάλαν· Αἴᾶς -αντος*, *ὦ Αἶαν· χαρίεις -εντος*, *ὦ χαρίεν*.

4. Nouns, which in the termination of the nominative have *η* or *ω*, only shorten this in the vocative; but this in general only when the other cases also have *ε* and *ο*; see above *δαίμων* and *λέων*. So too *μήτηρ -έρος*, *ὦ μῆτερ· ῥήτωρ -ορος*, *ὦ ῥῆτορ· Σωκράτης -εος*, *ὦ Σώκρατες*.

5. Feminines in *ώ* and *ώς* form the vocative in *οῖ*, as *Σαπφώ*, *ὦ Σαπφοῖ· Ἠώς*, *ὦ Ἠοῖ*.

Rem. 1. The three following throw the accent back, viz. *πάτερ*, *ἄνερ*, *δᾶερ*, from *πατήρ*, *ἀνήρ*, *δαήρ brother-in-law*, G. *έρος*.

Rem. 2. The words, which retain the long vowel in the other cases, remain also unaltered in the vocative, as *ὦ Πλάτων* G. *-ωνος*, *ὦ Ξενοφῶν* G. *-ῶντος*, *ὦ ἰητήρ* G. *-ῆρος*, *ὦ Κράτης* G. *-ητος*. There are three only of this kind, which shorten the vowel in the vocative, *Ἀπόλλων -ωνος*, *ὦ Ἄπολλον· Ποσειδῶν -ῶνος*, *ὦ Πόσειδον*, *Neptune*; and *σωτήρ -ῆρος*, *ὦ σῶτερ*. Here also it is to be observed, that the accent is thrown back.

## § 46. OF THE DATIVE PLURAL.

1. When the termination *σιν* and *σι* of the dative plural is preceded by a consonant, the general rules again operate, as in the *ς* of the nominative (§ 41); see above in *κόραξ*, *παῖς*, *αἰών*, as also in *Ἄραψ Ἄραβος—Ἄραψιν· ἦπαρ ἥπατος—ἥπασιν*, &c.

2. When in these instances the vowel of the nominative is altered in the oblique cases, it remains altered in the dative plural; as *δαίμων -ονος—δαίμοσιν· ποῦς ποδός—ποσίν· ἀλώπηξ -εκος—ἀλώπεξιν*. But when *ντ* is omitted, the lengthening of the vowel mentioned above (§ 25. 4.) takes place; see above *λέων*, *γίγας*, and so too *ὀδούς -όντος—ὀδοῦσι· τυπείς -έντος—τυπεῖσιν*. If,

however, ν alone has been omitted, the short vowel remains, as *κτείς κτενός—κτεσίν.*

Rem. 1. Also the adjectives (not participles) in *εις -εντος* have only an *ε*, as *φωνήεις -εντος—φωνήεσιν.*

3. When the termination *σιν*, *σι*, is immediately preceded by a vowel—of course when there is an *ος pure* in the genitive—this vowel also remains unaltered, as in the other oblique cases; as *ἀληθής -έος—ἀληθέσι· τεῖχος -εος—τείχεσι· δρῦς δρυ̃ός—δρυ̃σίν.* Only when the nominative singular of such words has a diphthong, the dative plural also assumes it, as *βασιλεύς -έως—βασιλεῦσι· γραῦς γραός—γραυσί· βοῦς βοός—βουσίν.*

Rem. 2. In the *ancient* and *Epic dialect*, instead of *σι* and *σιν*, in all words, *εσι* and *εσιν*, or *εσσι* and *εσσιν*, are used; which termination, as it begins with a vowel, is appended precisely like the terminations of the other cases, as *ἀνακτ-εσι, κορακ-εσι, ἰχθύ-εσσιν.*

## § 47. SYNCOPE OF SOME NOUNS IN ηρ.

1. Some nouns in *ηρ*, G. *ερος*, drop the *ε* in the genitive and dative singular, and also in the dative plural, where they take an *α* after the *ρ*, as *πατήρ father*,

Gen. (*πατέρος*) *πατρός*, Dat. (*πατέρι*) *πατρί*

A. *πατέρα*, V. *πάτερ.*

*Pl. πατέρες*, G. *πατέρων*, D. *πατράσι*, A. *πατέρας.*

2. The same is the case, with some anomaly of the accent, in the following; *μήτηρ* (*μητέρος*) *μητρός*, *mother*; *ἡ γαστήρ* (*γαστέρος*) *γαστρός*, *belly*, *stomach*; *θυγάτηρ* (*θυγατέρος*) *θυγατρός*, *daughter*; *Δημήτηρ* (*Δημητέρος*) *Δήμητρος*, *Ceres*; which last makes in the accusative *Δήμητρα.* For *ἀνήρ*, see the anomalous nouns, § 56. 4.

Remark. The poets sometimes neglect this syncope, and say for instance *πατέρος*, and sometimes they adopt it where in general it is not found, as *πατρῶν, θύγατρες.*

## § 48. CONTRACTED DECLENSION.

1. Of the nouns that have *ος pure* in the genitive, there are very few which are not, in the common language, more or less contracted; although it is by no means always done, where by the general rules it might be.

2. In some respects, moreover, the mode of contraction varies from that prescribed by the general rules, and one species of this variety is expressed in the following canon, viz.

*The contracted accusative plural of the third declension is formed like the contracted nominative plural.*

Remark. Thus, for instance, *ἀληθέες* and *βόες* are regularly contracted, *ἀληθεῖς*, *βοῦς*, and, contrary to the general rules, the contraction of the accusative *ἀληθέας*, *βόας*, is exactly the same.

## § 49.

Words in *ης* and *ες*, G. *εος*, which are almost exclusively adjectives, neuters in *ος* and *εος*, and the feminines in *ω* and *ως*, G. *οος*, are contracted in all cases, where two vowels meet.

EXAMPLES.

| *Sing.* | ἡ, *galley.* | | τὸ, *wall.* | | ἡ, *echo.* | |
|---|---|---|---|---|---|---|
| Nom. | τριήρης | | τεῖχος | | ἠχώ | |
| Gen. | τριήρεος | τριήρους | τείχεος | τείχους | ἠχόος | ἠχοῦς |
| Dat. | τριηρεῖ | τριήρει | τείχεϊ | τείχει | ἠχόϊ | ἠχοῖ |
| Acc. | τριήρεα | τριήρη | τεῖχος | | ἠχόα | ἠχώ |
| Voc. | τρίηρες | | τεῖχος | | ἠχοῖ | |
| *Dual.* | | | | | | |
| N.A.V. | τριήρεε | τριήρη | τείχεε | τείχη | ἠχώ | |
| G. D. | τριηρέοιν | τριηροῖν | τειχέοιν | τειχοῖν | 2d decl. | |
| *Plur.* | | | | | | |
| Nom. | τριήρεες | τριήρεις | τείχεα | τείχη | ἠχοί | |
| Gen. | τριηρέων | τριηρῶν | τειχέων | τειχῶν | 2d decl. | |
| Dat. | τριηρεσι (ν) | | τείχεσι (ν) | | | |
| Acc. | τριήρεας | τριήρεις | τείχεα | τείχη | | |
| Voc. | τριήρεες | τριήρεις | τείχεα | τείχη | | |

*Remarks.*

1. The uncontracted forms of the feminine in ω and ως are not used even by the Ionics. These words moreover are commonly used only in the singular. The dual and plural when used are formed according to the second declension.

2. The neuter adjectives in ες are declined like the neuters in ος; accordingly in the plural we have τὰ ἀληθέα, ἀληθῆ.

3. The dual in η formed from εε departs from the general rule in § 27. 3.

4. One masculine in ως, G. ωος, viz. ἥρως *the hero*, admits a contraction, of which however no use is made in prose, except in ἥρωα ἥρω,—ἥρωας ἥρως.

§ 50.

1. All other words admit the contraction only in the nominative, accusative, vocative plural, and partly also in the dative singular, particularly those in υς, G. υος, as ὁ ἰχθύς *fish*.

*Sing.* N. ἰχθύς, G. ἰχθύος, D. ἰχθύϊ, A. ἰχθύν.
*Plur.* N. ἰχθύες contr. ἰχθῦς, G. ἰχθύων, D. ἰχθύσι (ν), A. ἰχθύας contr. ἰχθῦς.

2. In the same manner are formed those in ις, if, according to the Ionic and Doric mode, they have ιος in the genitive; as in Herodotus, πόλις G. πόλιος,—pl. πόλιες and πόλιας, contr. πόλῑς, —and these have also in the dative singular πόλιι contr. πόλῑ.

3. Another example is βοῦς *ox, cow*.

*Sing.* N. βοῦς, G. βοός, D. βοΐ, A. βοῦν, V. βοῦ.
*Plur.* N. βόες contr. βοῦς, G. βοῶν, D. βουσί (ν), A. βόας contr. βοῦς.

Also γραῦς *an old woman*.

*Sing.* N. γραῦς, G. γραός, D. γραΐ, A. γραῦν, V. γραῦ.
*Plur.* N. γρᾶες contr. γραῦς, G. γραῶν, D. γραυσί (ν), A. (γρᾶας) contr. γραῦς.

In this last word is to be remarked the uncommon contraction of γρᾶες into γραῦς.

Rem. 1. It is worthy of note that, by this contraction, the plural number is again made similar to the nominative singular; and even where the quantity is different, the accent sometimes remains the same; as nom. sing. ὁ βότρυς *the cluster of grapes*, acc. pl. τοὺς βότρῡς.

Rem. 2. The word *ὄϊς sheep* follows the example of *πόλις* above, and accordingly makes Gen. *ὄϊος*, and Nom. and Acc. pl. *ὄϊς*, with the *ι* long. Commonly, however, even the nominative singular is contracted, as *ἡ οἶς*, and then the word is thus declined:

| *Sing.* | *Pl.* |
|---|---|
| Nom. *οἶς* | *οἶες, οἶς* |
| Gen. *οἰός* | |
| Dat. *οἰΐ* | |
| Acc. *οἶν* | *οἶας, οἶς.* |

Hence we can say *ᾗ, αἱ,* and *τὰς, οἶς.*

## § 51.

1. Most nouns in *ις* and *ι*, and some few in *υς* and *υ*, retain in common language the vowel of the nominative only in the accusative and vocative singular; in all other cases they change it into *ε*. In these words, also, the dative *εϊ* is changed into *ει*, and the plural *εες* and *εας* into *εις*, and the neuter *εα* into *η*, but no farther contraction takes place.

2. The substantives in *ις* and *υς* have besides what is called the *Attic genitive*, by which, instead of *ος* in the genitive singular they make *ως*, and in the dual, instead of *οιν* they make *ων*, but accent all three genitives as if the last syllable were short.

3. The neuters in *υ* and *ι* have the common genitive, as *ἄστυ, ἄστεος, ἀστέων· πέπερι, πεπέρεος.*

EXAMPLES.

| *S.* | *ἡ, city.** | *ὁ, ell.* | *τὸ, city.* | | *Plur.* | |
|---|---|---|---|---|---|---|
| N. | πόλις | πῆχυς | ἄστυ | πόλεις | πήχεις | ἄστη |
| G. | πόλεως | πήχεως | ἄστεος | πόλεων | πήχεων | ἀστέων |
| D. | πόλει | πήχει | ἄστει | πόλεσι(ν) | πήχεσι(ν) | ἄστεσι(ν) |
| A. | πόλιν | πῆχυν | ἄστυ | πόλεις | πήχεις | ἄστη |
| V. | πόλι | πῆχυ | ἄστυ | πόλεις | πήχεις | ἄστη |
| *Dual.* | N. A. | πόλεε | πήχεε | ἄστεε | | |
| | G. D. | πόλεων | πήχεων | ἀστέοιν | | |

* In general *πόλις* signifies *city* politically, and *ἄστυ* geographically.

Rem. Adjectives in υς, υ, have the common genitive, and also do not contract the neuters plural, as ἡδύς neut. ἡδύ, gen. ἡδέος, Plur. ἡδεῖς neut. ἡδέα.

§ 52.

1. Nouns in εύς have also the Attic genitive, but only the singular in ως, and without any peculiarity of accent. In these too the contraction extends only to the *dative singular* and *nominative and accusative plural*, in which last case, however, the εας is more common.

EXAMPLE.

| *Sing.* | ὁ, *king.* | *Dual* | *Plural* |
|---|---|---|---|
| Nom. | βασιλεύς | βασιλέε | βασιλεῖς |
| Gen. | βασιλέως | βασιλέοιν | βασιλέων |
| Dat. | βασιλεῖ | | βασιλεῦσι (ν) |
| Acc. | βασιλέᾱ | | βασιλέᾱς and βασιλεῖς |
| Voc. | βασιλεῦ | | βασιλεῖς |

Rem. The length of the α in the *accusative singular* and *plural* is an Attic peculiarity. The earlier Attic writers contract the nominative plural into ῆς, as βασιλῆς. The Ionians make uniformly βασιλῆος, βασιλῆϊ, -ῆα, -ῆας, &c.

§ 53.

1. There are some peculiarities in the contraction of the third declension adopted by the Attic writers, when another vowel precedes and follows ε. In that case the termination εα is contracted, not into η, but into α, as ὑγιής *healthy*, Acc. sing. and Neut. pl. ὑγιέα contr. ὑγιᾶ· χρέος *debt*, Pl. χρέεα χρέα.

Rem. 1. Even some in εύς drop the ε in this manner before α, ας, and ως, as χοεύς (a certain measure), G. χοῶς (for χοέως). Acc. pl. χοᾶς.

2. In proper names in κλέης contr. κλῆς, a double contraction arises, which, however, is confined in general to the dative.

| | | | | |
|---|---|---|---|---|
| N. | Περικλέης | | contr. | Περικλῆς |
| G. | Περικλέεος | contr. | Περικλέους | |
| D. | Περικλέεϊ | " | Περικλέει | Περικλεῖ |
| A. | Περικλέεα | " | Περικλέα | |
| V. | Περίκλεες | | contr. | Περίκλεις |

## § 54.

1. Of the neuters in ας these two, viz. κέρας *horn* and τέρας *miracle*, make ατος in the genitive, but drop the τ in the Ionic dialect, as κέρατος, κέραος· τέρατος, τέραος. And the three following, viz. γῆρας *old age*, γέρας *honour*, and κρέας *flesh*, always have αος only.

2. Hence arises the following contraction.

EXAMPLE.

| | *Sing.* | *Dual* | *Plural* |
|---|---|---|---|
| N. A. V. | κέρας | κέραε κέρα | κέραα κέρᾱ |
| G. | κέραος κέρως | κέραοιν κερῷν | κεράων κερῶν |
| D. | κέραϊ κέρᾳ | | κέρασι (ν) |

3. The other neuters in ας, αος, as δέπας *cup*, σέλας *glitter*, have only the forms in α and ᾳ, as τὰ δέπα, τῷ σέλᾳ.

Rem. The Ionians often change the α into ε, in the inflection, as κέρεος, τὰ κέρεα, &c.

## § 55.

The comparatives in ων, neut. ον, gen. ονος, drop the ν in the *accusative singular* and the *nominative*, *accusative*, and *vocative plural*, and contract the two vowels. It is here, however, to be remarked, that without this contraction the ν is never dropped, even in the Ionic dialect.

EXAMPLE.

| *Sing.* | *Plur.* |
|---|---|
| Nom. μείζων *greater* | μείζονες contr. μείζους |
| Gen. μείζονος | μειζόνων |
| Dat. μείζονι | μείζοσι (ν) |
| Acc. μείζονα contr. μείζω | μείζονας contr. μείζους |
| Voc. μείζον | μείζονες contr. μείζους |

Neuter pl. τὰ μείζονα contr. μείζω.

The *dual* remains unaltered.

Rem. Of the same character, though more violent, is the contraction familiar to the Attics of the accusative of the two names Ἀπόλλων -ωνος, and Ποσειδῶν -ωνος *Neptune*, viz.

Acc. Ἀπόλλωνα, Ἀπόλλω· Ποσειδῶνα, Ποσειδῶ.

*Examples for practice in all the rules of the third declension.*

Such letters preceding the termination of the case, as cannot be ascertained by the foregoing rules, are given in parentheses.

I. *Examples of such as have consonants before the termination of the case.*

| | | | |
|---|---|---|---|
| ὁ ἀγκών | *elbow* | ἡ Ἑλλάς (δ) | *Greece* |
| ἡ ἀηδών (ο) | *nightingale* | ὁ Ἕλλην | *a Greek* |
| ὁ ἀήρ (ε) | *air* | ἡ ἐλπίς (δ) | *hope* |
| ὁ αἰθήρ (ε) | *sky* | ἡ ἔρις (δ) | *strife* |
| ἡ αἴξ (γ) | *goat* | ὁ θεράπων (οντ) | *servant* |
| ἡ ἀκτίς (ῖν) | *ray* | ὁ θίς (ῖν) | *heap* |
| ὁ ἀνδριάς (ντ) | *statue* | ὁ ἱέραξ (ᾶκ) | *hawk* |
| ὁ ἄξων (ο) | *axle* | ὁ ἱμάς (ντ) | *thong* |
| ἡ αὖλαξ (κ) | *furrow* | ἡ κατῆλιψ (φ) | *stair* |
| ἡ βήξ (χ) | *cough* | ἡ κηλίς (ῖδ) | *spot* |
| ὁ γέρων (οντ) | *old man* | ὁ κλών | *branch* |
| ὁ γρύψ (π) | *griffin* | ἡ κνημίς (ῖδ) | *splint* |
| ὁ γύψ (ῦπ) | *vulture* | ἡ κόρυς (ϑ) | *helmet* |
| ἡ δαίς (τ) | *meal* | ὁ κτείς (εν) | *comb* |
| ἡ δᾷς (δ) | *torch* | ἡ κύλιξ (ικ) | *cup* |
| ὁ δελφίς (ῖν) | *dolphin* | τὸ κῦμα | *wave* |
| ὁ δράκων (οντ) | *serpent* | ἡ λαῖλαψ (π) | *storm* |
| ὁ Λάκων | *Lacedemonian* | ἡ σάρξ (κ) | *flesh* |
| ὁ λάρυγξ (γ) | *throat* | ἡ σειρήν | *siren* |
| ὁ λιμήν (ε) | *port* | τὸ στόμα | *mouth* |
| ἡ λύγξ (κ) | *lynx* | ἡ Στύξ (γ) | *the Styx* |
| ὁ μάστιξ (ῖγ) | *scourge* | ἡ Σφίγξ (γ) | *Sphinx* |
| ὁ μήν | *month* | ἡ Τίρυνς (ϑ) | (name of a city) |
| ὁ μόσυν (ῦ) | (wooden tower) | ὁ φθείρ | *louse* |
| τὸ νέκταρ | *nectar* | ἡ φλέψ (β) | *vein* |
| ὁ ὄνυξ (χ) | *nail, talon* | ἡ φλόξ (γ) | *flame* |
| ὁ ὄρτυξ (γ) | *quail* | ὁ φώρ | *thief* |
| τὸ οὖθαρ (τ) | *udder* | τὸ φῶς (ι) | *light* |
| ὁ παιάν (ᾶ) | *paean* | ὁ χάλυψ (β) | *steel* |

| | | | |
|---|---|---|---|
| ὁ πένης (τ) | *poor man* | ἡ χελιδών (ο) | *swallow* |
| ὁ πίναξ (κ) | *tablet* | ὁ χήν | *goose* |
| ὁ ποιμήν (ε) | *shepherd* | ἡ χθών | *earth* |
| ἡ πτέρυξ (γ) | *wing* | ἡ χιών (ο) | *snow* |
| ἡ πτύξ (χ) | *fold* | ἡ χλαμύς (δ) | *military robe* |
| ὁ ῥίς (ῑν) | *nose* | ὁ ψάρ (ᾰ) | *starling* |
| ἡ Σαλαμίς (ῑν) | *Salamis* | ἡ ὤψ | *visage.* |

II. *Examples of such as have a vowel before the termination of the case, and are more or less contracted.*

| | | | |
|---|---|---|---|
| τὸ ἄνθος | *flower* | ὁ ὀρεύς | *mule* |
| ὁ βότρυς | *grape* | τὸ ὄρος | *mountain* |
| τὸ γένος | *race* | ἡ ὄψις | *sight, vision* |
| ἡ γένυς | *jaw bone* | ἡ πειθώ | *persuasion* |
| τὸ σκέπας | *cover* | ὁ πέλεκυς | *ax* (see § 51. 2.) |
| ἡ δρῦς (ῠ) | *oak* | τὸ πέπερι | *pepper* |
| ὁ ἱππεύς | *horseman* | ἡ πίτυς | *pine* |
| τὸ κόμμι | *gum* | ἡ ποίησις | *poetry* |
| ἡ Λητώ | *Latona* | ἡ πρᾶξις | *action* |
| ὁ μάντις | *prophet* | ὁ στάχυς | *ear* |
| ὁ μῦς (ῠ) | *mouse* | ἡ φύσις | *nature.* |

## § 56. IRREGULAR DECLENSION.

1. Irregularity in the declension of nouns, as in the conjugation of verbs, has its origin for the most part in the existence of a twofold form of the same word. It is frequently the case that the Greek language, particularly in the ancient and poetical dialect, has words of several terminations and forms of inflection, while the signification remains the same; as *Δημήτηρ* and *Δήμητρα Ceres; δάκρυον* and *δάκρυ tear.* This latter form is older.

2. Occasionally, moreover, one form remained in use in one case and one in another; and thus a word became a true *anomalon;* see below *Ζεύς, γυνή, ὕδωρ,* &c. But often both forms con-

tinued in use in the same case, as *υἱός son*, G. *υἱοῦ* and *υἱεός*, and such an instance is called by the grammarians an *abundans*.

3. When both forms suppose one nominative, from which they variously descend, the word is called a *Heteroclite*, as when *Οἰδίπους* makes in the G. *Οἰδίποδος* and *Οἰδίπου*. When however one of the forms supposes a different obsolete nominative, it is called a *Metaplasm*, as *ὄνειρον dream*, Gen. *ὀνείρου* and *ὀνείρατος*, from the obsolete *ὀνείρας*.

4. The following words, of which some are *Heteroclites* and some *Metaplasms*, are worthy of particular note for the irregularity of their declensions.

1. *Ἀνήρ man* belongs to the class of words like *πατήρ* (§ 47), but it admits the syncope in all increasing cases, with an insertion of *δ* (§ 19 Rem. 1), as *ἀνδρός*, *ἀνδρί*, *ἄνδρα*, *ὦ ἄνερ*. Pl. *ἄνδρες*, *ἀνδρῶν*, *ἀνδράσιν*, *ἄνδρας*. The poets, not Attic, make use of the original form of the genitive *ἀνέρος*, &c.

2. *Κύων dog*, *κυνός*, *κυνί*, *κύνα*, *ὦ κύον*. Pl. *κύνες*, *κυνῶν*, *κυσί*, *κύνας*.

3. *Πνύξ*, *ἡ*, *a place in Athens*, in the old writers *πυκνός*, *πυκνί*, *πύκνα*, afterwards also *πνυκός*, &c.

4. *Χείρ*, *ἡ*, *hand*, *χειρός*, in the G. D. dual *χεροῖν*, and the D. pl. *χερσί*.—By the poets also *χερός*, *χερί*.

5. *Θρίξ hair* has *τριχός*, &c. D. pl. *θριξί*, according to § 18. 3.

6. *Οὖς*, *τό*, *ear*, G. *ὠτός*, &c. G. pl. *ὤτων*, D. pl. *ὠσίν*.

7. *Γάλα*, *τό*, *milk*, G. *γάλακτος*, D. *γάλακτι*.

8. *Ὕδωρ*, *τό*, *water*, and *σκώρ*, *τό*, *filth*, have G. *ὕδατος*, *σκατός*, &c. D. pl. *ὕδασι*, &c.

9. *Γόνυ*, *τό*, *knee*, and *δόρυ*, *τό*, *spear*, have G. *γόνατος*, *δόρατος*, &c. D. pl. *γόνασι*, &c.—There is also an ancient genitive and dative, *δορός*, *δορί*, from *δόρυ*.—Ion. *γούνατος*, *δούρατος*, &c. Epic *γουνός*, *δούρος*, Pl. *τὰ γοῦνα*, *δοῦρα*, &c.

10. *Θέμις*, *ἡ*, *justice*, *Themis*, G. in the ancient and epic form *Θέμιστος*, &c. afterwards also *Θέμιτος* and *Θέμιδος*. Ionic *Θέμιος*.

11. *Μάρτυς witness*, *μάρτυρος*, &c. A. *μάρτυρα* and *μάρτυν*, D. pl. *μάρτυσιν*.

12. *Ναῦς*, ἡ, *ship*, Ionic *νηῦς*, is thus declined by the Attics, G. *νεώς* (for *ναός* § 26 Rem. 7.) D. *νηΐ*, A. *ναῦν*, N. pl. *νῆες*, G. *νεῶν*, D. *ναυσίν*, A. *ναῦς*. (See *βοῦς* § 50. 3.) The Ionians have sometimes *νηός* &c. sometimes *νεός* &c. and in the A. *νῆα* and *νέα*.

13. *Κλείς*, ἡ, *key*, G. *κλειδός*, has in the accusative *κλεῖδα*, but more commonly *κλεῖν*, and in the plural *κλεῖδες*, *κλεῖδας*, contr. *κλεῖς*.

14. *Ζεύς Jupiter*, G. *Διός*, D. *Διΐ*, A. *Δία*, V. *Ζεῦ*, by the poets also *Ζηνός*, *Ζηνί*, *Ζῆνα*, from the obsolete nominatives *Δίς* and *Ζῆν*.

15. *Γυνή woman*, *γυναικός*, *γυναικί*, *γυναῖκα*, *ὦ γύναι*. Pl. *γυναῖκες*, *γυναικῶν*, *γυναιξί*, from the obsolete *Γυναῖξ*.

### *Remarks.*

1. To the Heteroclites are also to be added those in *ης*, which are declined according to the first and third declensions; especially proper names like *Θαλῆς*, which makes commonly G. *Θαλοῦ*, (or by the Ionics with a change of the accent, *Θάλεω*,) D. *Θαλῆ*, Acc. *Θαλῆν*,—but also *Θάλητος* &c. This holds of others in the accusative alone. All compound proper names, which have *εος* in the genitive, make the accusative in *η* and *ην*, as *Σωκράτης*, G. (*εος*) *ους*, Acc. *Σωκράτη* and *Σωκράτην*. In like manner *Ἄρης Mars*, G. *Ἄρεος* which is never contracted, D. *Ἄρεϊ*, *Ἄρει*, Acc. *Ἄρη* and *Ἄρην*. On the other hand many words in *ης*, which belong to the first declension, are formed by the Ionics in the accusative singular and plural like the *third*, as *τὸν δεσπότεα*, Pl. *τοὺς δεσπότεας*, from *δεσπότης -ου*, and *Μιλτιάδεα* from *Μιλτιάδης -ου*.*

2. Another sort of Heteroclites are those in *ις*, which in their inflection sometimes do, and sometimes do not, assume a consonant; as *ἡ μῆνις anger*, G. *μήνιος* and *μήνιδος· ὁ*, *ἡ ὄρνις bird*, generally *ὄρνῑθος* &c. but also Pl. *ὄρνεις*, *ὀρνέων*.

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* All names formed like patronymics, as *Μιλτιάδης*, *Εὐριπίδης*, &c. and most others not compounded like *Σωκράτης* &c. viz. *Αἰσχίνης*, *Ξέρξης*, *Γύγης*, &c. are declined in the Greek throughout according to the first declension, with the exception of the Ionicism mentioned in the text. The Latins, on the contrary, form them according to the third declension, as *Miltiadis*, *Xerxis*, &c.

3. The nominative endings in ως and ων also exhibit a variety of changes, viz.

a) Nom. ως and ος, as ἡ ἅλως *threshing floor*, G. ω, N. pl. ἅλοι.

b) " ως, G. ω and ωος, as *Μίνως*.

c) " ως, G. ωτος, which also sometimes drop the τ. The word ὁ ἵδρως *sweat*, ἵδρωτι, ἵδρωτα, has also another form with the Attics, viz. τῷ ἵδρῳ, τὸν ἵδρω, which may be regarded as a contraction like κέρατι, κέρᾳ, but which also corresponds with the forms of the second declension Attic. The word ὁ γέλως -ωτος *laughter* has in the accusative γέλωτα and γέλων. So also ὁ χρώς χρωτος *skin* makes the dative χρῷ, but only in the proverbial phrase ἐν χρῷ *closely*. The Ionians make χρως χροός, &c.

d) Nom. ως and ων. In these words, the double form occurs even in the nominative, as ὁ τυφώς -ῶ, and τυφών -ῶνος, *whirlwind*.

4. The word νίός is regularly declined according to the second declension, but receives also the following forms of the third declension, particularly in the Attic writers, viz. G. νίέος, D. νίεῖ, Acc. νίέα. Dual νίέε, νίέοιν. Pl. νίεῖς, νίέων, νίέσιν, νίέας and νίεῖς.

5. Of δένδρον *tree* and κρίνον *lily*, there are datives plural δένδρεσι, κρίνεσι, and also other cases, which suppose a nominative singular in ος of the third declension.

6. It is also an instance of *Metaplasm*, when sometimes from masculines in ος of the second declension plurals in α are formed, as τὰ δεσμά, ζυγά, σταθμά, σῖτα, from ὁ δεσμός *fetter*, ζυγός *yoke*, σταθμός *balance*, σῖτος *food*.

7. Some words of more recent or foreign origin have a very simple declension, as Φιλῆς, G. Φιλη, D. Φιλῇ, A. Φιλῆν. Ἰησοῦς, G. Ἰησοῦ, D. Ἰησοῦ, A. Ἰησοῦν.

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8. An anomaly of a very curious kind exists in the epic dialect, in the very common final syllable φιν and φι, which is used instead of the dative or genitive singular or plural, being appended to words in the following manner, viz. στρατός *army*, στρατόφι· κεφαλή *head*, κεφαλῆφι· βία *violence*, βίηφιν· στῆθος -εος *breast*, στήθεσφιν.

## § 57. DEFECTIVES AND INDECLINABLES.

1. Defective nouns are chiefly such as, in their nature, cannot well occur in more than one number, particularly the following plurals; τὰ ἔγκατα *entrails*, οἱ ἐτησίαι *trade winds*, and the names of *festivals*, as τὰ Διονύσια *the feast of Bacchus*.

2. Certain words are defective, which only occur in particular connexions; such are the following, viz.

The neuters ὄναρ *vision*, and ὕπαρ *real appearance*, only used as *nominative* and *accusative*.

Τὸ ὄφελος and τὸ ἧδος, *advantage*, only used as *nominative*, as τί ἂν ἡμῖν ὄφελος εἴης; *of what advantage wouldst thou be to us?*

Μάλη, instead of μασχάλη, *shoulder*, in the phrase ὑπὸ μάλης *under the arm*.

3. Lastly there are nouns defective in particular cases; such in prose are the following, viz.

— G. τοῦ ἀρνός *of the lamb*, D. ἀρνί, A. ἄρνα, Pl. ἄρνες, D. ἀρνάσι, all which are cases of an obsolete nominative ΑΡΡΗΝ, Gen. ΑΡΡΕΝΟΣ, and by syncope ἀρνός. The want of a nominative is supplied by ὁ ἄμνός.

Πρέσβυς *an old man* has in this signification only Acc. πρέσβυν, V. πρέσβυ. In the signification of *ambassador* it has only οἱ πρέσβεις &c. D πρέσβεσι. The cases here wanting are borrowed from πρεσβύτης *an old man*, and πρεσβευτής *an ambassador*.

4. *Indeclinables* are for the most part only some foreign names, as τὸ πάσχα *Easter*, and among them the names of the letters of the alphabet, as ἄλφα, μῦ, &c. Of pure Greek words, most of the cardinal numbers are also indeclinable. (§ 70.)

## § 58. ADJECTIVES.

1. There are in Greek, as in Latin, adjectives both of two and of three endings; in the former, the masculine and feminine gender have a common form.

2. The feminine of adjectives of three endings always follows the first declension of nouns.

3. The neuter has in the nominative, and of course in all the *like* cases (see § 33. Rem. 5), always one form; which, however, in the remaining cases is uniformly declined like the masculine.

Remark. It is therefore only necessary, in order to decline the adjective correctly, to know all the parts of the nominative, and the genitive of the masculine.

## § 59. ADJECTIVES IN ος.

1. Most numerous are the adjectives in ος, which correspond to the Latin in *us*, and have, like those, either three endings, viz. masc. ος, fem. η or ᾱ, neut. ον,—or two endings, viz. com. ος, neut. ον.

Note. For the few with the neuter in ο, see the pronoun § 74.

2. The greater part are of three endings, and these, when a vowel or ρ precedes, have in the fem. ᾱ, G. ας, otherwise always η. E. g. φίλος, φίλη, φίλον, *dear, friend*; λυρικός, ή, όν· δεινός, ή, όν, *dreadful*. But also, φίλιος, φιλία, φίλιον, *friendly*; ἐλεύθερος, ἑρα, ερον, *free*; πυῤῥός, ά, όν, *red like fire*; and other examples are ἀριστερός *left*, δεξιός *right*, δῆλος *plain*, ἐρυθρός *red*, θαυμάσιος *wonderful*, θεῖος *divine*, κοῦφος *light*, λεῖος *smooth*, λευκός *white*, μόνος *alone*, σοφός *wise*, σκληρός *hard*.

Rem. 1. But those in οος have η, as ὄγδοος *the eighth*, ὄγδοη, θοός, *swift*, θοή. But if ρ precede, these also have α, as ἀθρόος *frequent*, ἀθρόα. The feminine in α is long. With respect to the accent see above § 34 Rem. III.

3. Of two endings are such as these, viz. ὁ and ἡ βάρβαρος *not Greek*, ἥσυχος *calm*, τιθασσός *tame*, and in the Attics many others also, which are commonly of three endings.

4. In an especial manner belong to the adjectives of two endings all compounds, which, without any particular derivational ending, terminate in ος; as ὁ, ἡ φιλότεκνος *fond of children*, βαρύτονος *barytone*, πολυφάγος *voracious*, εὔφωνος *harmonious*, ἄλογος *irrational*, ἀργός for ἄεργος *idle*, ἀπόκληρος *disinherited*, διάλευκος *whitish*, although the simple is λευκός, ή, όν.

Also adjectives formed in this manner from compound verbs, as διάφορος, ὑπήκοος, from διαφέρω, ὑπακούω, &c.

5. All adjectives derived from other words, by the manifest addition of the derivational endings κος, λος, νος, ρος, τος, εος,—as μαντικός from μάντις, δειλός and δεινός from ΔΕΙΩ, φανερός from φαίνω, πλεκτός from πλέκω, χρύσεος from χρυσός,—are, at least in prose, of three endings.

On the other hand, among the adjectives in μος, ιος, ειος, αιος, are several of common gender.

Rem. 2. When an adjective has one of these terminations, and is also compounded, a conflict of the different analogies ensues, with respect to which the following is to be observed.

a) The compounds in κος have not their immediate origin in a composition, but are only derived from compound words; they have therefore always three endings, as ἐπιδεικτικός, ή, όν, from ἐπιδείκνυμι, εὐδαιμονικός, ή, όν, from εὐδαίμων.

b) Other verbals, when they are first compounded as adjectives, follow the *fourth* rule above; as πνευστός, ή, όν, from πνέω, θεόπνευστος, ον, *inspired*; παιδευτός, ή, όν, from παιδεύω, ἀπαίδευτος, ον, *untaught*. When, however, they are derived from compound verbs, the usage varies between the two formations.

## § 60. CONTRACTS IN ους.

1. Some adjectives in οος are contracted, viz.

a) Those of common gender, which are formed by composition from contracts of the second declension, like νοῦς, πλοῦς, as εὔνοος, εὔνοον, *favourably disposed*, contr. εὔνους, εὔνουν, G. εὔνου, &c. The neuter plural in οα remains unaltered in this form, as τὰ ἄνοα from ἄνους *senseless*.

b) The numerical ideas ἁπλόος, διπλόος, η, ον, &c. *simple*, *twofold*, &c. which have the peculiarity, that they uniformly contract όη and όα into ῆ and ᾶ. E. g.

Sing. διπλόος, διπλόη, διπλόον. Plur. διπλόοι, διπλόαι, διπλόα
contr. διπλοῦς, διπλῆ, διπλοῦν. contr. διπλοῖ, διπλαῖ, διπλᾶ.*

* With these numerical adjectives must not be confounded the compounds of πλοῦς *navigation*, as ὁ, ἡ ἄπλους *unnavigable*, εὔπλους, &c. neut. ουν, neut. pl. οα.

2. Some adjectives also in εος, expressing a *substance* or *material*, are contracted, with a transposition of the accent; e. g.

χρύσεος, χρυσέα, χρύσεον

contr. χρυσοῦς, χρυσῆ, χρυσοῦν, G. οῦ, ῆς, οῦ, &c.

When another vowel or ρ precedes, the feminine is contracted not into ῆ, but into ᾶ, as ἐρέεος *woollen*, contr. ἐρεοῦς, ἐρεᾶ, ἐρεοῦν· ἀργύρεος *silver*, contr. ἀργυροῦς, ἀργυρᾶ, ἀργυροῦν.

The neuter plural has always ᾶ, as τὰ χρύσεα contr. χρυσᾶ, like ὀστέα ὀστᾶ. See above § 36.

## § 61. ADJECTIVES IN ως.

Adjectives in ως, resembling the second Attic declension, are in general of common gender, as ὁ and ἡ ἵλεως, τὸ ἵλεων, *gracious*. So too ἀξιόχρεως *worthy*, and εὔγεως *fruitful*.

Rem. 1. Some of these form the neuter also in ω, as ἀγήρως *not growing old*, neut. ἀγήρων and ἀγήρω.—For the *abundants*, which make in the gen. ω and ωτος, see below § 63 Rem. 2.

Rem. 2. Of three endings there is only one simple, viz. πλέως *full*, πλέα, πλέων, neut. pl. πλέα. For σῶς see below in § 64. 3.

## § 62.

The remaining forms of adjectives of three endings are the following, viz.

1. υς, εια, υ. — γλυκύς, γλυκεῖα, γλυκύ, *sweet*,
(G. εος) G. masc. and neut. γλυκέος.

*Examples*, βαρύς *heavy*, βραδύς *slow*, βραχύς *short*, εὐρύς *broad*, ἡδύς *sweet*, ὀξύς *sharp*, ὠκύς *swift*.

2. εις, εσσα, εν.—χαρίεις, χαρίεσσα, χαρίεν, *charming*,
(G. εντος) G. χαρίεντος.

*Examples*, αἱματόεις *bloody*, ὑλήεις *woody*, εὐρώεις *rusty*.

3. ας, αινα, αν.—μέλας, μέλαινα, μέλαν, *black*,
(G. ανος) G. μέλανος.

The only other is τάλας *wretched*.

4. The following separate examples, viz.

*τέρην, τέρεινα, τέρεν*, G. *ενος*, *tender.*

*ἑκών, ἑκοῦσα, ἑκόν*, G. *όντος*, *willing.*

Comp. *ἀέκων* commonly *ἄκων, ἄκουσα, ἄκον*, *unwilling.*

*πᾶς, πᾶσα, πᾶν*, G. *παντός*, *all, the whole.*

Comp. *σύμπας, ἅπας.*

Rem. 1. The neuter *πᾶν* is long only as a monosyllable; in composition it is, agreeably to analogy, short; as *ἅπᾶς, ἅπᾶσα, ἅπᾶν*, *all together.* With respect to the accent on the genitive and dative plural, *πάντων, πᾶσι*, see above § 43 Rem. 3.

Rem. 2. A part of the participles are declined like *ἑκών* and *πᾶς*. For these, all of which have three endings, see below § 88. 8.

Rem. 3. From the adjectives in *εις* arise several contracts,—*ήεις, ήεσσα, ῆεν*, being contracted into *ῆς, ῆσσα, ῆν*,—and *όεις όεσσα, όεν*, into *οῦς, οῦσσα, οῦν*, viz.

*τιμήεις, τιμήεσσα, τιμῆεν*, G. *τιμήεντος*, from *τιμήεις honoured*, &c.

*μελιτοῦς, μελιτοῦσσα, μελιτοῦν*, G. *μελιτοῦντος*, from *μελιτόεις full of honey*, &c. (See § 43 Rem. III.)

## § 63. ADJECTIVES OF ONE OR TWO ENDINGS.

1. The remaining forms of adjectives in two endings, all according to the third declension, are the following.

a) *ης*, neut. *ες*.—*ἀληθής, ἀληθές, true,*

(G. *έος*, contr. *οῦς*) G. *ἀληθοῦς.*

*Examples, εὐπρεπής decorous, ἀκριβής exact, ἀγεννής degenerate, αὐθάδης proud, γεώδης earthy, θηριώδης bestial.*

b) *ων*, neut. *ον*.—*ἐλεήμων, ἐλεήμον compassionate,*

(G. *ονος*) G. *ἐλεήμονος.*

*Examples, ἀμύμων* with long *υ*, *blameless, ἀπράγμων unoccupied, εὐγνώμων well disposed.*

c) *ις*, neut. *ι*.—*ἴδρις, ἴδρι, skilful*, G. *ἴδριος.*

(G. *ιος*)

There are very few examples of this last kind.

d) The following simple word, viz. *ἄῤῥην* or *ἄρσην*, neut. *ἄῤῥεν, ἄρσεν*, G. *ἄῤῥενος, ἄρσενος, male.*

2. Besides these, there are adjectives formed from a substantive merely by composition, and retaining as closely as possible the termination and declension of the substantive, as may best be seen in the examples. These are all of common gender, and have a neuter, when analogy admits of one; e. g.

εὔχαρις, εὔχαρι, G. ιτος, from ἡ χάρις, ιτος.

ἄδακρυς, ἄδακρυ, G. υος, from τὸ δάκρυ, υος.

Sometimes, however, there is in the termination a change of η into ω, and ε into ο, as from πατήρ, έρος, comes ἀπάτωρ, ορ, G. ορος, *fatherless*; from φρήν, φρενός, *understanding*, comes σώφρων, ον, G. ονος, *intelligent*.

Rem. 1. Compounds of πούς, ποδός, *foot*, regularly follow their substantive, as δίπους, δίποδος, *twofooted*; but in the neuter they have δίπουν (as εὔνους, εὔνουν, from the contracted second declension), which they decline according to the general rule, like the masculine. (§ 58. 3.)

Rem. 2. Compounds of γέλως, ωτος, *laughter*, commonly forsake the declension of this substantive, and follow the Attic second declension (§ 61); as also those formed from κέρας, κέρατος, *horn*, with a change of the α into ω. Both, however, have also the genitive ωτος, as φιλόγελως, δίκερως, neut. ων, G. ω and ωτος. (See § 56 Rem. 3. c.)

3. When analogy does not admit of the formation of a neuter, it remains an adjective of one ending, which, however, is only masculine and feminine, and not also neuter, as it is in Latin; thus ὁ and ἡ ἄπαις, δος, *childless*, from παῖς παιδός, also ὁ and ἡ μακρόχειρ, ρος, *long handed*, from χείρ, &c.

Rem. 3. There are some *common* adjectives of one ending in ης, ητος, (ἀργής, ἡμινθής); in ως, ωτος, (ἀγνώς); and in ξ and ψ, (ἥλιξ, κος· μῶνυξ, χος· αἰγίλιψ, πος, &c.)

Rem. 4. There are several *common* adjectives in ας, G. αδος, as φυγάς *fugitive*, λογάς *chosen*, &c. and a few in ις and υς, G. ιδος, υδος, as ἄναλκις, ἔπηλυς. Commonly, however, those in ας and ις, G. δος, are only feminine, and become, by the omission of the substantive, substantives themselves, as ἡ μαινάς (sc. γυνή) *the Bacchante*, ἡ πατρίς (sc. γῆ) *native country*.

Rem. 5. Several adjectives also are only masculines; so particularly γέρων, οντος, *old*; πρέσβυς *old* (§ 57. 3); πένης, πένητος, *poor*; and ἐθελοντής *voluntary*, γενναδας *noble* &c. according to the first declension.

EXAMPLES OF THE DECLENSION OF ADJECTIVES.

*σοφός wise.*

| *Sing.* | | | |
|---|---|---|---|
| N. | σοφός | σοφή | σοφόν |
| G. | σοφοῦ | σοφῆς | σοφοῦ |
| D. | σοφῷ | σοφῇ | σοφῷ |
| A. | σοφόν | σοφήν | σοφόν |
| V. | σοφέ | σοφή | σοφόν |
| *Dual.* | | | |
| N.A.V. | σοφώ | σοφά | σοφώ |
| G. D. | σοφοῖν | σοφαῖν | σοφοῖν |
| *Plur.* | | | |
| N. | σοφοί | σοφαί | σοφά |
| G. | σοφῶν | —— | —— |
| D. | σοφοῖς | σοφαῖς | σοφοῖς |
| A. | σοφούς | σοφάς | σοφά |
| V. | σοφοί | σοφαί | σοφά |

*μακρός long.*

| *Sing.* | | | |
|---|---|---|---|
| N. | μακρός | μακρά | μακρόν |
| G. | μακροῦ | μακρᾶς | μακροῦ |
| D. | μακρῷ | μακρᾷ | μακρῷ |
| A. | μακρόν | μακράν | μακρόν |
| V. | μακρέ | μακρά | μακρόν |
| *Dual.* | | | |
| N.A.V. | μακρώ | μακρά | μακρώ |
| G. D. | μακροῖν | μακραῖν | μακροῖν |
| *Plur.* | | | |
| N. | μακροί | μακραί | μακρά |
| G. | μακρῶν | —— | —— |
| D. | μακροῖς | μακραῖς | μακροῖς |
| A. | μακρούς | μακράς | μακρά |
| V. | μακροί | μακραί | μακρά |

*ἵλεως gracious.*

| *Sing.* | | *Dual.* | | *Plur.* | |
|---|---|---|---|---|---|
| N. | ἵλεως | ἵλεων | N. A. V. ἵλεω | N. | ἵλεω ἵλεω |
| G. | ἵλεω | | G. D. ἵλεων | G. | ἵλεων |
| D. | ἵλεῳ | | | D. | ἵλεως |
| A. | ἵλεων | | | A. | ἵλεως ἵλεω |
| V. | ἵλεως | ἵλεων | | V. | ἵλεῳ ἵλεω |

*γλυκύς sweet.*

| *Sing.* | | | |
|---|---|---|---|
| N. | γλυκύς | γλυκεῖα | γλυκύ |
| G. | γλυκέος | γλυκείας | γλυκέος |
| D. | γλυκεῖ εῖ | γλυκείᾳ | γλυκεῖ εῖ |
| A. | γλυκύν | γλυκεῖαν | γλυκύ |
| V. | γλυκύ | γλυκεῖα | γλυκύ |
| *Dual.* | | | |
| N.A.V. | γλυκέε | -κεία | -κέε |
| G. D. | γλυκέοιν | -κείαιν | -κέοιν |
| *Plur.* | | | |
| N. | γλυκέες εῖς | -κεῖαι | -κέα |
| G. | γλυκέων | -κειῶν | -κέων |
| D. | γλυκέσι | -κείαις | -κέσι |
| A. | γλυκέας εῖς | -κείας | -κέα |
| V. | γλυκέες εῖς | -κεῖαι | -κέα |

*χαρίεις charming.*

| *Sing.* | | | |
|---|---|---|---|
| N. | χαρίεις | -ρίεσσα | -ρίεν |
| G. | χαρίεντος | -ριέσσης | -ριέντος |
| D. | χαρίεντι | -ριέσσῃ | -ριεντι |
| A. | χαρίεντα | -ρίεσσαν | -ρίεν |
| V. | χαρίει(εν) | -ρίεσσα | -ρίεν |
| *Dual.* | | | |
| N.A.V. | χαρίεντε | -έσσα | -εντε |
| G. D. | χαριέντοιν | -έσσαιν | -έντοιν |
| *Plur.* | | | |
| N. | χαρίεντες | -ρίεσσαι | -ρίεντα |
| G. | χαριέντων | -ριεσσῶν | -ριέντων |
| D. | χαρίεισι | -ριέσσαις | -ρίεισι |
| A. | χαρίεντες | -ριέσσας | -ρίεντα |
| V. | χαρίεντες | -ρίεσσαι | -ρίεντα |

*μέλας black.*

| *Sing.* | | | |
|---|---|---|---|
| N. | *μέλας* | *μέλαινα* | *μέλαν* |
| G. | *μέλανος* | *μελαίνης* | *μέλανος* |
| D. | *μέλανι* | *μελαίνῃ* | *μέλανι* |
| A. | *μέλανα* | *μέλαιναν* | *μέλαν* |
| V. | *μέλαν* | *μέλαινα* | *μέλαν* |
| *Dual.* | | | |
| N.A.V. | *μέλανε* | *μελαίνα* | *μέλανε* |
| G. D. | *μελάνοιν* | *-λαίναιν* | *-λάνοιν* |
| *Plur.* | | | |
| N. | *μέλανες* | *μέλαιναι* | *μέλανα* |
| G. | *μελάνων* | *μελαινῶν* | *μελάνων* |
| D. | *μέλασι* | *μελαίναις* | *μέλασι* |
| A. | *μέλανας* | *μελαίνας* | *μέλανα* |
| V. | *μέλανες* | *μέλαιναι* | *μέλανα* |

*ἑκών willing.*

| *Sing.* | | | |
|---|---|---|---|
| N. | *ἑκών* | *ἑκοῦσα* | *ἑκόν* |
| G. | *ἑκόντος* | *ἑκούσης* | *ἑκόντος* |
| D. | *ἑκόντι* | *ἑκούσῃ* | *ἑκόντι* |
| A. | *ἑκόντα* | *ἑκοῦσαν* | *ἑκόν* |
| V. | *ἑκών* | *ἑκοῦσα* | *ἑκόν* |
| *Dual.* | | | |
| N.A.V. | *ἑκόντε* | *ἑκούσα* | *ἑκόντε* |
| G. D. | *ἑκόνταιν* | *-ούσαιν* | *-όνταιν* |
| *Plur.* | | | |
| N. | *ἑκόντες* | *ἑκοῦσαι* | *ἑκόντα* |
| G. | *ἑκόντων* | *ἑκουσῶν* | *ἑκόντων* |
| D. | *ἑκοῦσι* | *ἑκούσαις* | *ἑκοῦσι* |
| A. | *ἑκόντας* | *ἑκούσας* | *ἑκόντα* |
| V. | *ἑκόντες* | *ἑκοῦσαι* | *ἑκόντα* |

*πᾶς all.*

| *Sing.* | | | |
|---|---|---|---|
| N. | *πᾶς* | *πᾶσα* | *πᾶν* |
| G. | *παντός* | *πάσης* | *παντός* |
| D. | *παντί* | *πάσῃ* | *παντί* |
| A. | *πάντα* | *πᾶσαν* | *πᾶν* |
| V. | *πᾶς* | *πᾶσα* | *πᾶν* |
| *Dual.* | | | |
| N.A.V. | *πάντε* | *πάσα* | *πάντε* |
| G. D. | *πάντοιν* | *πάσαιν* | *πάντοιν* |
| *Plur.* | | | |
| N. | *πάντες* | *πᾶσαι* | *πάντα* |
| G. | *πάντων* | *πασῶν* | *πάντων* |
| D. | *πᾶσι* | *πάσαις* | *πᾶσι* |
| A. | *πάντας* | *πάσας* | *πάντα* |
| V. | *πάντες* | *πᾶσαι* | *πάντα* |

*ἀληθής true.*

| *Sing.* | | |
|---|---|---|
| N. | *ἀληθής* | *ἀληθές* |
| G. | *ἀληθέος οῦς* | |
| D. | *ἀληθεῖ εῖ* | |
| A. | *ἀληθέα ῆ* | *ἀληθές* |
| V. | *ἀληθές* | |
| *Dual.* | | |
| N.A.V. | *ἀληθέε η* | |
| G. D. | *ἀληθέοιν οῖν* | |
| *Plur.* | | |
| N. | *ἀληθέες εῖς* | *ἀληθέα ᾶ* |
| G. | *ἀληθέων ῶν* | |
| D. | *ἀληθέσι* | |
| A. | *ἀληθέας εῖς* | *ἀληθέα ᾶ* |
| V. | *ἀληθέες εῖς* | *ἀληθέα ᾶ* |

*ἀμύμων blameless.*

| *Sing.* | | *Dual.* | | *Plural.* | |
|---|---|---|---|---|---|
| N. | *ἀμύμων* *ἀμύμον* | N. A. V. | *ἀμύμονε* | N. | *ἀμύμονες* *ἀμύμονα* |
| G. | *ἀμύμονος* | G. D. | *ἀμυμόνοιν* | G. | *ἀμυμόνων* |
| D. | *ἀμύμονι* | | | D. | *ἀμύμοσι* |
| A. | *ἀμύμονα* *ἀμύμον* | | | A. | *ἀμύμονας* *ἀμύμονα* |
| V. | *ἄμυμον* | | | V. | *ἀμύμονες* *ἀμύμονα* |

*ἴδρις skilful.*

| *Sing.* | | *Dual.* | | *Plur.* | |
|---|---|---|---|---|---|
| N. *ἴδρις* | *ἴδρι* | N. A. V. *ἴδριε* | | N. *ἴδριες* | *ἴδρια* |
| G. *ἴδριος* | | G. D. *ἰδρίοιν* | | G. *ἰδρίων* | |
| D. *ἴδρι* | | | | D. *ἴδρισι* | |
| A. *ἴδριν* | *ἴδρι* | | | A. *ἴδριας* | *ἴδρια* |
| V. *ἴδρι* | | | | V. *ἴδριες* | *ἴδρια* |

## § 64. ANOMALOUS AND DEFECTIVE ADJECTIVES.

1. The two adjectives *μέγας great*, and *πολύς much, many*, make from this simple form, in the nominative and accusative singular only, masc. *μέγας, μέγαν· πολύς, πολύν·* and neut. *μέγα, πολύ*. All the rest, with the whole feminine gender, is derived from the obsolete forms *ΜΕΓΑΛΟΣ*, *η*, *ον*, and *πολλός*, *ή*, *όν*. E. g.

| | | | | | |
|---|---|---|---|---|---|
| N. *μέγας* | *μεγάλη* | *μέγα* | | *πολύς* | *πολλή* | *πολύ* |
| G. *μεγάλου* | *μεγάλης* | *μεγάλου* | | *πολλοῦ* | *πολλῆς* | *πολλοῦ* |
| D. *μεγάλῳ* | *μεγάλῃ* | *μεγάλῳ* | | *πολλῷ* | *πολλῇ* | *πολλῷ* |
| A. *μέγαν* | *μεγάλην* | *μέγα* | | *πολύν* | *πολλήν* | *πολύ*. |

The dual and plural are regularly formed as from adjectives in *ος*, viz. *μεγάλω, α, ω· μεγάλοι, αι, α· πολλοί, αί, ά*, &c.

Remark. The forms *πολλός, πολλόν*, are *Ionian;* and the regular forms of *πολύς* are found in the *Epic* dialect, as *πολέος, πολέες, εἷς*, &c.

2. *πρᾷος mild, meek*, is in this form used only in the masculine and neuter singular. The feminine and the neuter plural are borrowed from a form *πραΰς* (Ion. *πρηΰς*) used in the dialects; accordingly we find fem. *πραεῖα*, neut. pl. *πραέα*. We also find in the nom. pl. masc. both *πρᾷοι* and *πραεῖς*, G. only *πραέων*.

3. *σῶς safe*, contr. from *ΣΑΟΣ*, has from this form only *σῶς* of the common gender, Acc. and neut. *σῶν*, Acc. pl. *σῶς*. Rarely the fem. sing. and neut. pl. *σᾶ*. All the rest is from *σῶος, α, ον*.

4. *Defectives* are chiefly these, viz. *φροῦδος, η, ον, vanished, gone*, which is used only in the nominative of all the genders and numbers; *πότνια venerable, sovereign*, used only in the feminine.

## § 65. DEGREES OF COMPARISON.

72 1. The Greeks have the three degrees of comparison, Positive, Comparative, and Superlative, and a separate form for each. This form is common to the three genders, which are distinguished only by their appropriate termination.

2. The most common form of comparison is *-τερος, α, ον* for the comparative, and *-τατος, η, ον* for the superlative.

3. Adjectives in *ος* drop their *ς* before this termination, *if a long syllable precede*, and they retain their *ο* unchanged; e. g.

*βέβαιος firm, βεβαιότερος, βεβαιότατος*
*ἰσχῡρός strong, ἰσχυρότερος, τατος*
*πιστός faithful, πιστότερος, τατος.*

Also after mutes before liquids (§ 7. 10.) in prose, as *σφοδρός vehement, σφοδρότατος.*

4. If a *short syllable precede*, the *ο* is changed into *ω*; e. g.

*σοφός wise, σοφώτερος, τατος*
*καίριος timely, καιριώτερος, τατος*
*καθᾰρός pure, καθαρώτερος, τατος*
*ἐχῠρός secure, ἐχυρώτερος, τατος.*

Rem. 1. Some adjectives in *ος*, particularly in the Attic writers, instead of *ο* or *ω*, take *αι* or *ες* or *ις*, as *μέσος in the midst, μεσαίτατος· ἐρῥωμένος strong, ἐρῥωμενέστερος· λάλος loquacious, λαλίστερος.*

Rem. 2. Some in *αιος* wholly omit the *ο*, as *γεραιός old, γεραίτερος.* So too *παλαιός, σχολαῖος, περαῖος.*

Rem. 3. *φίλος dear, friend*, commonly does the same, as *φίλτερος, φίλτατος*, or inserts *αι*, as *φιλαίτερος, τατος.*

Rem. 4. The contracts in *εος, ους*, contract the *εω* into *ω*, as *πορφυρεώτατος, πορφυρώτατος*,—those in *οος, ους*, on the other hand, take an *ες*, in the uncontracted form, according to Rem. 1, as *ἁπλόος, ἁπλοέστατος*, and hence contracted *ἁπλοῦς, ἁπλούστατος.*

## § 66. ADJECTIVES IN *υς, ας, ης, εις.*

1. Of other adjectives, those in *υς* merely drop the *ς*, as *εὐρύς broad, εὐρύτερος, τατος.*

2. The same holds of those in *ας*, G. *ανος*, which however 73
here resume the *ν* which had been dropped before the *ς*, as *μέλας black*, G. *μέλανος—μελάντερος*.

3. Those in *ης* and *ις* shorten this termination into *ες*; e. g.

*ἀληθής true*, G. *έος*, *ἀληθέστατος*
*πένης poor*, G. *ητος*, *πενέστατος*
*χαρίεις charming*, G. *εντος*, *χαριέστατος*

An exception is *ψευδής false*, G. *έος*, *ψευδέστατος*.

4. The other adjectives take most frequently *έστερος*, more rarely *ίστερος*, and undergo the same change before it, as before the termination of the case; as *ἄφρων irrational*, G. *ἄφρον-ος*, compar. *ἀφρον-έστερος* *ἅρπαξ rapacious*, G. *ἅρπαγ-ος*, compar. *ἁρπαγ-ίστατος*.

## § 67. COMPARISON BY *ιων*, *ιστος*.

1. A much less frequent form of comparison is the following, viz. com. *-ῑων*, neut. *-ῑον*, for the comparative, and *-ῑστος*, *η*, *ον* for the superlative.

NOTE. For the mode of declension, see above in § 55 *μείζων*.

2. This form of comparison is adopted as follows, viz.

a) By some adjectives in *υς*, as *ἡδύς sweet*, *ἡδίων*, *ἥδιστος*.

b) By some in *ρος*, with the omission of the *ρ*, as *αἰσχρός base*, *αἰσχίων*, *αἴσχιστος*.

3. In some comparatives of this form the preceding consonant is, with the *ι*, changed into *σσ* or *ττ*; thus *τάχυς swift*, sup. *τάχιστος*, has this for its most common form of comparison, and also takes a *θ* in the beginning; as *θάσσων*, neut. *θᾶσσον*, Att. *θάττων*, *θᾶττον*. Hence it appears that the *τ* in *τάχυς* had its origin in *θ*, according to § 18.

REM. This form of comparison always has the accent on the *antepenult*, if the quantity of the last syllable admits it; as *ἡδύς*, *ἡδίων* neut. *ἥδιον*, *ἥδιστος*.

74 Rem. 2. Of the adjectives in υς only ἡδύς and τάχυς adopt this form commonly; most of them adopt the regular form ύτερος and ύτατος, and a few only take the other form, particularly in the poets.

Rem. 3. Of those in ρός the following belong here, viz. αἰσχρός *base*, ἐχθρός *hostile*, οἰκτρός *sad*, κυδρός *glorious*. But in these the other form is also in use, and of οἰκτρός the comparative in ίων is not used.

Rem. 4. Here too is to be reckoned μακρός *long*, on account of its forms of comparison μάσσων for μακίων, superl. μήκιστος,—in which latter there is also a change of the vowel, so as to conform to τὸ μῆκος *length*. More common, however, are the forms μακρότερος, μακρότατος.

## § 68. IRREGULAR COMPARISON.

Several adjectives have quite an anomalous comparison, by which they derive the comparative and superlative degrees from obsolete forms of the positive. Where there is more than one form of comparison for one positive, each of the comparative forms usually has one of the more definite significations of the positive, or is used by preference in particular connexions; of which, however, the single instances must be left to observation.

EXAMPLES.

| | Comp. | Sup. |
|---|---|---|
| 1. ἀγαθός *good*, ἀμείνων neut. -νον *better* | | ἄριστος *best* |
| | βελτίων | βέλτιστος |
| | κρείσσων or κρείττων | κράτιστος |

λωΐων commonly λώων, λωΐστος commonly λῶστος.

75 In the elder poets the regular comparative corresponding to ἄριστος is still found, viz. ἀρείων,* and of κράτιστος even the positive κρατύς. Instead of κρείσσων the Ionians make κρέσσων.

* Traces of the original positive degree may be found in Ἄρης, the name of the god of war, and in the abstract ἀρετή *virtue*.

| | | |
|---|---|---|
| 2. *κακός bad,* | *κακίων* | *κάκιστος* |
| | *χείρων* | *χείριστος* |
| | *ἧσσων* or *ἥττων* | *ἥκιστος.* |

The form *ἧσσων* has only the signification of *worse, weaker, more useless*, and is always opposed to *κρείττων*. The superlative *ἥκιστος* is little used; though the neut. pl. *ἥκιστα* occurs frequently as an adverb.

| | | |
|---|---|---|
| 3. *μέγας great,* | *μείζων* (Ion. *μέζων*) | *μέγιστος.* |
| 4. *μικρός small,* | *ἐλάσσων, ττων* | *ἐλάχιστος* |
| 5. *ὀλίγος few,* | *μείων* | *ὀλίγιστος.* |

The ancient positive was *ΕΛΑΧΥΣ*. The regular forms *μικρότερος -τατος* are also used.

6. *πολύς much,* *πλείων* or *πλέων more,* *πλεῖστος most.*

The Attics in certain phrases use *πλεῖν* for the neut. *πλεῖον*, as *πλεῖν ἢ μύριοι*. The Ionians and Dorians contract thus, *πλέον πλεῦν, πλέονες πλεῦνες.*

| | | |
|---|---|---|
| 7. *καλός beautiful,* | *καλλίων* | *κάλλιστος.* |
| 8. *ῥᾴδιος easy,* | *ῥᾴων* | *ῥᾷστος.* |

The Ionians, who make *ῥηΐδιος* in the positive, compare thus, *ῥηΐων, ῥηΐστος*, from an obsolete positive *ῥαΐς, ῥηΐς.*

| | | |
|---|---|---|
| 9. *ἀλγεινός painful,* | *ἀλγίων* | *ἄλγιστος.* |

The regular form *ἀλγεινότερος -τατος* is, however, more common in the masculine and feminine.

| | | |
|---|---|---|
| 10. *πέπων ripe,* | *πεπαίτερος* | *πεπαίτατος.* |
| 11. *πίων fat,* | *πιότερος* | *πιότατος.* |

## § 69. DEFECTIVE COMPARISON.

1. There are also defective comparisons, which have no positive; and in this view we may regard some of the anomalous comparisons given above, as *ἥττων, κρείττων, λῷστος*, &c.

2. To the class of defective comparisons may be referred the 76
adjectives derived from *particles*, and those which indicate *sequence.*

Most of them have other additional anomalies, to be learned by particular observation, viz.

πλησιαίτερος -τατος, from πλησίον *near*; as also in Latin, *prope, propior, proximus.*

πρότερος *the former, prior*, πρῶτος *the first*, from πρό *before.*

ὑπέρτερος -τατος and ὕπατος, *higher, highest*, from ὑπέρ *above.*

ἔσχατος *the last*, from ἐξ *out of.*

ὕστερος -τατος, *the latter, the last.*

Rem. 1. In the poets, particularly the epic, many forms of comparison of this kind are found, as φέρτερος, φέρτατος, also φέριστος, *braver, better*, which may be connected with the positive ἀγαθός. In the same way may be considered as defective some in ίων, ιστος, when there is a corresponding abstract substantive in ος, as ὀϊγίων *more dreadful*, κέρδιστος *most crafty*, ὕψιστος *highest*, from the substantives τὸ ὄϊγος *horror*, κέρδος *cunning*, ὕψος *height.*

Rem. 2. It is a case somewhat different, when from a substantive used adjectively, degrees of comparison are formed, as ἑταῖρος *friend*, ἑταιρότατος *the most intimate*; κλέπτης (gen. ου) *thief*, κλεπτίστατος *most thievish.*

## § 70. NUMERALS.—THE CARDINAL NUMBERS.

1. The cardinal εἷς *one* is thus declined:

| | M. | F. | N. |
|---|---|---|---|
| N. | εἷς, | μία, | ἕν |
| G. | ἑνός, | μιᾶς, | ἑνός, &c. |

Here is to be observed the irregularity of the *accent* in μία, μιᾶς, μιᾷ, μίαν.

From εἷς are formed, by composition with the negative particles οὐδέ and μηδέ, the negative adjectives, viz.

| M. | F. | N. | |
|---|---|---|---|
| οὐδείς, | οὐδεμία, | οὐδέν | *none.* |
| μηδείς, | μηδεμία, | μηδέν | |

77 In the declension of these derivatives the accent of the primitive is retained, as οὐδενός, οὐδεμιᾶς, &c.

2. The cardinal *δύο two* has of course the dual form, viz. N. A. *δύο*, G. D. *δυοῖν*.

The Attics also said *δυεῖν*, but only in the genitive. They also use *δύο* indeclinably in the genitive and dative. The dual *ἄμφω both* will be given below in § 78.

3. The cardinal *τρεῖς three* is thus declined:

| | M. & F. | N. |
|---|---|---|
| N. | *τρεῖς* | *τρία* |
| G. | *τριῶν* | |
| D. | *τρισί* (*ν*) | |
| A. | *τρεῖς*. | *τρία* |

4. *τέσσαρες* or *τέτταρες four.*

| | M. & F. | N. |
|---|---|---|
| N. | *τέσσαρες* or *τέτταρες* | *τέσσαρα* |
| G. | *τεσσάρων* | |
| D. | *τέσσαρσι* or *τέτταρσι* (*ν*) | |
| A. | *τέσσαρας* | *τέσσαρα* |

5. The remaining single numbers as far as *ten*, and the round numbers up to a *hundred*, are not declined. They are as follows, viz.

| | |
|---|---|
| *πέντε* | *five* |
| *ἕξ* | *six* |
| *ἑπτά* | *seven* |
| *ὀκτώ* | *eight* |
| *ἐννέα* | *nine* |
| *δέκα* | *ten* |
| *εἴκοσι* (*ν*) | *twenty* |
| *τριάκοντα* | *thirty* |
| *τεσσαράκοντα* | *forty* |
| *πεντήκοντα* | *fifty* |
| *ἑξήκοντα* | *sixty* |
| *ἑβδομήκοντα* | *seventy* |
| *ὀγδοήκοντα* | *eighty* |
| *ἐννενήκοντα* | *ninety* |
| *ἑκατόν* | *hundred* |

78 6. The following is the usual form of those cardinals which are compounded of the *units* and *tens*, viz. *ἕνδεκα eleven*, *δώδεκα twelve*, *τρισκαίδεκα thirteen*, *τεσσαρεσκαίδεκα*, *πεντεκαίδεκα*, *ἑκκαίδεκα*, *ἑπτακαίδεκα*, *ὀκτωκαίδεκα*, *ἐννεακαίδεκα*.

Less common are *δεκατρεῖς*, *δεκαπέντε*, &c.

In these compositions *τρεῖς* and *τέσσαρες* are also inflected, as *τεσσαρακαίδεκα*, *τεσσαρσικαίδεκα*, *δεκατριῶν*, &c.

7. The remaining compound numbers are usually written separately, and when the smaller number precedes, they are connected by *και*, but not commonly when it follows; as *πέντε καὶ εικοσιν*, or *εἴκοσι πέντε*.

8. The round numbers after a *hundred* are regularly inflected, viz.

| | | |
|---|---|---|
| *διακόσιοι*, | αι, α | *two hundred* |
| *τριακόσιοι*, | αι, α | *three hundred* |
| *τετρακόσιοι*, | αι, α | *four hundred* |
| *πεντᾰκόσιοι*,* | αι, α | *five hundred* |
| *ἑξᾰκόσιοι*, | αι, α | *six hundred* |
| *ἑπτᾰκόσιοι*, | αι, α | *seven hundred* |
| *ὀκτᾰκόσιοι*, | αι, α | *eight hundred* |
| *ἐννᾰκόσιοι*,† | αι, α | *nine hundred* |
| *χίλιοι*, | αι, α | *a thousand* |
| *δισχίλιοι* | αι, α | *two thousand* |
| *τρισχίλιοι*, | αι, α | *three thousand* |
| *τετρακισχίλιοι* | αι, α | *four thousand* |
| *μύριοι*‡ | αι, α | *ten-thousand* |
| *δισμύριοι* | αι, α | *twenty thousand.* |

Remark. When other words are compounded with these numbers, *μονο-* (*μόνος*) indicates *unity*, *δι-* *two*, *τρι-* *three*, *τετρα-* *four*; as *μονόκερως*, *δίκερως*, &c. The other numbers are usually formed in *ο* and *α*, as *πεντά-μετρος*, *χιλιο-τάλαντος*.

* The *α* in *πεντακόσιοι* and the subsequent numerals is short.

† *ἐννακόσιοι* omits the *ε* of *ἐννέα*.

‡ *Μυρίοι* used indefinitely, like the English word *myriad*, is distinguished by its accent.

## § 71. ORDINAL AND OTHER DERIVATIVE NUMBERS.

1. The two first ordinal numbers are two defective forms of comparison, viz. 79

*πρῶτος the first, primus, πρότερος the first of two, prior.*
*δεύτερος the second.*

The others are the following, viz.

| | |
|---|---|
| *τρίτος* | *third* |
| *τέταρτος* | *fourth* |
| *πέμπτος** | *fifth* |
| *ἕκτος* | *sixth* |
| *ἕβδομος* | *seventh* |
| *ὄγδοος* | *eighth* |
| *ἔνατος* | *ninth* |
| *δέκατος* | *tenth* |
| *ἑνδέκατος* | *eleventh* |
| *δωδέκατος* | *twelfth* |
| *τριςκαιδέκατος* | *thirteenth* |
| *τεσσαρακαιδέκατος* | *fourteenth* &c. |
| *εἰκοστός* | *twentieth* |
| *τριακοστός* | *thirtieth* |
| *τεσσαρακοστός* | *fortieth* &c. |
| *ἑκατοστός* | *hundredth* |
| *διακοσιοστός* | *two hundredth* &c. |
| *χιλιοστός* | *thousandth* |
| *μυριοστός* | *ten thousandth.* |

Here also in composition, the small number usually precedes with *καί*, or follows without it, as *τριακοστὸς πρῶτος*, or *πρῶτος καὶ τριακοστός*. To these ordinal numbers the interrogative form *πόστος* refers, which cannot be rendered by any one word in English; in Latin *quotus?*

2. The numeral adverbs, which answer to the question *how many times?* are the following, viz. *ἅπαξ once*, *δίς*, *τρίς*, *τετράκις*,

* From *πέμπε* in the ancient and the Æolic dialect for *πέντε*. See § 16 Rem. 1. c.

πεντάκις, ὀκτάκις, ἑκατοντάκις, χιλιάκις, &c. The interrogative is ποσάκις, *how many times?*

80 The following are the adjectives, which answer to the question *how-many-fold?* viz. ἁπλόος contr. ἁπλοῦς *simple*, διπλοῦς, τριπλοῦς, τετραπλοῦς, πενταπλοῦς, &c. (§ 60); or also διπλάσιος, &c.

4. The words which express the several numbers taken as substantives, are all formed in ἁς, G. ἁδος. Thus ἡ μονάς *unity*, δυάς, τριάς, τετράς, πεντάς (also πεμπτάς and πεμπάς), ἑξάς, ἑβδομάς, ὀγδοάς, ἐννεάς, δεκάς, &c.—εἰκάς (20), τριακάς, τεσσαρακοντάς, &c.—ἑκατοντάς, χιλιάς, μυριάς.

## PRONOUNS.

### § 72. PRONOUNS SUBSTANTIVE AND POSSESSIVE.

1. The substantive or personal pronouns, of the first and second person, are ἐγώ *I*, ἡμεῖς *we*, σύ *thou*, ὑμεῖς *ye*, with long υ.

2. The third person (of which the accusative is ἕ) has no nominative singular, like the Latin *se*, which, in the Attic writers, it also resembles in the reflexive signification of *self*. In the plural number it has a particular form for the neuter, which however rarely occurs.

Rem. 1. This pronoun is but little used by the Attic writers, for in the direct sense of *him*, *her*, *it*, they substitute for it the oblique cases of αὐτός, and in the reflexive sense ἑαυτόν.

DECLENSION.

| *Sing.* | *I* | *thou* | *he* |
|---|---|---|---|
| Nom. | ἐγώ | σύ | — |
| Gen. | ἐμοῦ, μοῦ | σοῦ | οὗ |
| Dat. | ἐμοί, μοί | σοί | οἷ |
| Acc. | ἐμέ, μέ | σε | ἕ |

| *Dual.* | *we two* | *ye two* | *they two* |
|---|---|---|---|
| N. A. | νῶϊ, νώ | σφῶϊ, σφῶ | σφωέ |
| G. D. | νῶϊν, νῷν | σφῶϊν, σφῷν | σφωΐν |

| *Plur.* | *we* | *ye* | *they* |
|---|---|---|---|
| Nom. | ἡμεῖς | ὑμεῖς | σφεῖς N. σφέα |
| Gen. | ἡμῶν | ὑμῶν | σφῶν |
| Dat. | ἡμῖν | ὑμῖν | σφίσι (ν) |
| Acc. | ἡμᾶς | ὑμᾶς | σφᾶς N. σφέα |

Rem. 2. The oblique cases of the first and second persons 81
in the singular, and of the third person in all numbers, with the exception of the circumflexed forms σφῶν and σφᾶς, are subject to *inclination* (§ 14). In the first person, the monosyllable forms are always *enclitic;* the dissyllable forms, *orthotone.* These enclitics, moreover, become orthotone, (1) as is the case with other enclitics, when a particular emphasis rests on them; (2) especially when they are governed by a preposition, as περὶ σοῦ, ἐν σοί, παρὰ σφίσιν, παρ' ἐμοῦ, εἰς ἐμέ.

Rem. 3. For the purpose of emphasis the particle γέ is appended to these pronouns, in which case the accent is thrown back in ἐγώ, ἐμοί, and ἐμέ, as ἔγωγε, ἐμοῦγε, ἔμοιγε, ἔμεγε, σύγε, &c.

Rem. 4. *Dialects.* The following are the forms which the pronouns assume in the different dialects.

a) The Dorics for σύ make τύ,—for the enclitic σοί they make τοί,—also for the enclitic σέ they make τύ.

b) The genitive in ου of these pronouns has its origin in εο, and accordingly we find in the epic poets ἐμέο, σέο, ἕο, or ἐμεῖο, σεῖο, εἷο. Hence the Ionians and Dorians have ἐμεῦ, μεῦ, σεῦ, εὗ (§ 27 Rem. 5).

c) The poets make use of a genitive of a peculiar character, formed by appending the syllable θεν, viz. ἐμέθεν, σέθεν, ἕθεν. See also § 116.

d) The Ionians *resolve* the contraction of the plural, and say ἧμέες, ὑμέες, σφέες,—ἡμέων, ἡμέας, &c.

e) The Dorics, on the other hand, abbreviate the plural in the first and second person, as ἀμές, ὑμές, and in the accusative they adopt the termination ε, which is otherwise peculiar to the dual, as ἄμε, ὔμε, for ἡμᾶς and ὑμᾶς. Hence, the pronunciation and accent being changed, the following epic forms arise:

Nom. ἄμμες, ὔμμες,
Dat. ἄμμιν, ὔμμιν, or ἄμμι, ὔμμι,
Acc. ἄμμε, ὔμμε.

f) There is also a similar abbreviation of the plural in the third person, viz.

Dat. σφίν or σφί,
Acc. σφέ.

This abbreviated form of the accusative the Attic poets use as an

82 accusative in the singular also. It is accordingly found for *αὐτόν*, *ήν*, *ό*, and *αὐτούς*, *άς*, *ά*.

g) Finally, there is also a merely enclitic accusative of the *third* person, viz. Ionic *μίν*, Doric and Attic *νίν*, also used for all genders, *him*, *her*, and *it*, and for the plural *them*. The Attic *νίν*, however, is used only in poetry.

4. The *possessive* pronouns derived from the foregoing personal pronouns are regular adjectives of three endings. Their common form is inflected from *the genitive singular*; e. g.

Gen. *ἐμοῦ* — *ἐμός*, *ἐμή*, *ἐμόν*, *mine*
Gen. *σοῦ* — *σός*, *σή*, *σόν*, *thine*
Gen. *οὗ* — *ὅς*, *ἥ*, *ὅν*, *his*, *her*, *its*.

Also from the *nominative plural*; e. g.

*ἡμεῖς* — *ἡμέτερος*, *α*, *ον*, *our*
*ὑμεῖς* — *ὑμέτερος*, *α*, *ον*, *your*
*σφεῖς* — *σφέτερος*, *α*, *ον*, *their*.

Rem. 5. For *σός* the *Dorics* and *Ionics* make *τεός*, *ά* (*ή*), *όν*, and for *ὅς* they make *ἑός*, *ά* (*ή*), *όν*. But for the plural there is an older and shorter form, *ἁμός* or *ἀμός*, and *ὑμός*, *ή*, *όν*.

Rem 6. The possessives *νωΐτερος*, *σφωΐτερος*, formed from the duals *νῶϊ*, *σφῶϊ*, are found only in the ancient poets.

## § 73.

To the substantive pronoun also belongs *ὁ*, *ἡ*, *τὸ δεῖνα*, *any one*, *a certain one*. It is thus declined, viz. Nom. and Acc. *δεῖνα*, G. *δεῖνος*, D. *δεῖνι*, Pl. *οἱ δεῖνες*.

Remark. We sometimes, though very rarely, find *δεῖνα* wholly *indeclinable*, as *τὸν δεῖνα*, *τὸν τοῦ δεῖνα* sc. *υἱόν*.

## § 74.

1. The four following *adjective pronouns* are regularly declined, except that they have *ο* in the neuter.

*αὐτός*, *αὐτή*, *αὐτό*, *self*.
*ἐκεῖνος*, *ἐκείνη*, *ἐκεῖνο*, *this*, *that*.
*ἄλλος*, *ἄλλη*, *ἄλλο*, *another*.
*ὅς*, *ἥ*, *ὅ*, see in § 75.

Rem. 1. *ἐκεῖνος* comes from *ἐκεῖ there.* The Ionic form of 83
it is *κεῖνος, η, ο.*

2. The pronoun *αὐτός* has a threefold signification; (1) *self;* (2) in the oblique cases, *him, her, it;* (3) with the article, *the same.* Farther details on this subject will be found in the syntax (§ 127.) It may here only be added, that in this last meaning, it is often contracted with the article (according to § 28 Rem. 1), as *ταὐτοῦ, ταὐτῷ, ταὐτῇ,* for *τοῦ αὐτοῦ,* &c. where it is also to be remarked, that in this case the neuter ends in *ον* as well as in *ο,* as *ταὐτό* and *ταὐτόν,* for *τὸ αὐτό.* Care must be taken not to confound *ταὐτῇ* and *ταὐτά* with *ταύτῃ* and *ταῦτα* from *οὗτος.*

3. From *αὐτός* is formed the common *reflected pronoun,** viz. by compounding *αὐτός* with the accusative of the *substantive* pronouns (*ἐμέ, σέ, ἕ*), and then declining it through the oblique cases.

G. *ἐμαυτοῦ, ἐμαυτῆς,* D. *ἐμαυτῷ, ῇ,* A. *ἐμαυτόν, ήν, mine, me.*
G. *σεαυτοῦ* or *σαυτοῦ,* &c. *thine, thee.*
G. *ἑαυτοῦ* or *αὑτοῦ,* &c. *his, her.*

The last has also an accusative neuter *ἑαυτό, αὑτό,* and is declined throughout the plural, as *ἑαυτῶν, ἑαυτούς,* &c. The two first persons form the plural without composition, as *ἡμῶν αὐτῶν, ὑμῶν αὐτῶν,* &c.

Rem. 2. In all these compositions of *αὐτός* the Ionics have *ωυ* instead of *αυ* (§ 26. 9), and do not elide the *ε.* They accordingly say, *ἐμεωυτοῦ, σεωυτόν, ἑωυτόν,* &c.

4. From *ἄλλος* is formed the *reciprocal pronoun,* viz.
G. *ἀλλήλων.* D. *ἀλλήλοις, αις.* A. *ἀλλήλους, ας, α.*
Dual. *ἀλλήλω, α· ἀλλήλοιν, αιν, each other.*

* So called, when the action refers back to the subject. For instance, in the phrase 'he clothes me,' *me* is the common *personal* pronoun; in the phrase, 'I clothe me,' it is the *reflected* pronoun. When an action is represented as *mutual*, the pronoun is called *reciprocal.* This last name, however, is usually considered to include both cases, and in many grammars the pronouns called *reflected* in the text, are classed as *reciprocal.*

## § 75. THE ARTICLE.

84 1. The Greek grammarians give the name of *Article*, τὰ ἄρθρα, to the two simplest signs, which, partaking of an adjective character, serve to point out a substantive, and which, in two clauses of a complete sentence, refer to each other. In the modern languages one of these is called the *definite article* (*the*), and the other the *relative pronoun* (*who*, *which*).*

2. Of these two articles, the one is the *prepositive article*, viz. ὁ, ἡ, τό, *the*. This coincides in its inflection with the *adjective pronouns* above given, with the following exceptions, viz.

a) That the masculine and feminine of the nominative singular and plural are unaccented (§ 10. 4) and have the rough breathing, instead of which all the other parts have a τ.

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* An example of such a complete sentence, where both the articles appear, is this: "this is *the* man, *who* will save us," οὗτός ἐστιν ὁ ἀνὴρ ὃς σώσει ἡμᾶς. Hence, as these two words correspond to each other exactly like joints, and thus unite two sentences as members of one body, the Greeks have called them τὰ ἄρθρα, *articulos*, *articles*, or, literally translated, *joints*. Now that the first of these two articles, ὁ, ἡ, τό, *the*, so frequently stands alone with its simple sentence, and thus, strictly speaking, ceases to be an article, is accounted for by the consideration, that in a multitude of such cases the second part of the sentence is retained in the mind, being some such phrase as "of which we are treating," or "which you know," or "which is here in question," &c. and in this way it gradually became the usage of language to attach the prepositive article, *the*, to any object, which is to be mentioned as sufficiently *defined* by the nature of the sentence and the attendant circumstances. The grammars of the modern languages preserved the name of *article* for the prepositive article only, without reflecting on the origin and cause of this name; but the postpositive article was called (and correctly when considered by itself) the relative pronoun. And as in modern languages another pronoun (in English *a* or *an*), which is nothing but a weaker τὶς, τὶ, *quidam*, in like manner shows the substantive to be undefined, just as *the* points it out definitely, the latter was called the definite, the former the

b) Not only the neuter, but in the nominative singular the 85
masculine also, ends in *o*.

The other is the *postpositive article*, ὅ, ἥ, ὅ, *who, which*. This is declined precisely like the adjective pronouns in § 74. 1.

DECLENSION.

| | *Prepos. Art.* | | | *Postpos. Art.* | | |
|---|---|---|---|---|---|---|
| *Sing.* | M. | F. | N. | M. | F. | N. |
| Nom. | ὁ | ἡ | τό | ὅς | ἥ | ὅ |
| Gen. | τοῦ | τῆς | τοῦ | οὗ | ἧς | οὗ |
| Dat. | τῷ | τῇ | τῷ | ᾧ | ᾗ | ᾧ |
| Acc. | τόν | τήν | τό | ὅν | ἥν | ὅ |
| *Dual* | | | | | | |
| N. A. | τώ | τά | τώ | ὥ | ἅ | ὥ |
| G. D. | τοῖν | ταῖν | τοῖν | οἷν | αἷν | οἷν |
| *Plur.* | | | | | | |
| Nom. | οἱ | αἱ | τά | οἵ | αἵ | ἅ |
| Gen. | τῶν | τῶν | τῶν | ὧν | ὧν | ὧν |
| Dat. | τοῖς | ταῖς | τοῖς | οἷς | αἷς | οἷς |
| Acc. | τούς | τάς | τά | οὕς | ἅς | ἅ |

3. The postpositive article or relative pronoun is often strengthened, partly by the enclitic πέρ, as ὅσπερ, ἥπερ, ὅπερ, &c. and partly by composition with τὶς, as ὅστις, &c. for which last see below in § 77.

Rem. 1. The peculiarities of the dialects are the same, as in the first and second declensions, as τοῖο for τοῦ, ᾱ́ for ᾗ, τᾶς for τῆς, &c.

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indefinite article, although the two words have nothing in them that connects, or can be called a joint. It is therefore but reasonable for the Greek grammarians to follow the ancient Greek names, as they contain in themselves their own justification. At least, the articles need not be considered, in any language, as forming a distinct part of speech. They are essentially adjective pronouns, and therefore should be classed among them.

Rem. 2. In the ancient language the two articles were in form the same, and were only distinguished by their place and accent; as is still the case with ἥ, οἵ, αἵ. The epic poets have also ὅ for ὅς, and all the forms of the *prepositive* article which begin with τ, are used by the Ionics and Dorics for the corresponding forms of the *postpositive* article, as τό for ὅ, τήν for ἥν, &c. Besides this, the Dorics use τοί, ταί, both for οἱ, αἱ, and for οἵ, αἵ.

86 Rem. 3. In strictness, however, both forms are nothing else but the ancient simple *demonstrative* pronoun *this;* and, as will appear in the syntax, are both often used for this pronoun in the writings of the ancients.

## § 76. DEMONSTRATIVE PRONOUN.

1. The Greeks have a double form for the general demonstrative pronoun *this*, *that*. The one is formed simply by appending the enclitic particle δε to the prepositive article, viz. ὅδε, ἥδε, τόδε, G. τοῦδε, τῆσδε, &c. Pl. οἵδε, αἵδε, τάδε, τούσδε, &c.

2. The other, οὗτος, is derived from the same article, and conforms itself to it, throughout a very anomalous inflection. For where the prepositive article has the aspirate or the τ, this pronoun has the same; and where the article has ο or ω, this pronoun has ου in the first syllable; and where the article has η or α, the pronoun has αυ in the first syllable; as ὁ- οὗτος, οἱ- οὗτοι, τῶν- τούτων, ἡ- αὕτη, τά- ταῦτα, &c.

| | *Sing.* | | | *Plur.* | | |
|---|---|---|---|---|---|---|
| | M. | F. | N. | M. | F. | N. |
| N. | οὗτός | αὕτη | τοῦτο | οὗτοι | αὗται | ταῦτα |
| G. | τούτου | ταύτης | τούτου | τούτων | τούτων | τούτων |
| D. | τούτῳ | ταύτῃ | τούτῳ | τούτοις | ταύταις | τούτοις |
| A. | τοῦτον | ταύτην | τοῦτο | τούτους | ταύτας | ταῦτα |

| | | M. | F. | N. |
|---|---|---|---|---|
| *Dual.* | N. A. | τούτω | ταύτα | τούτω |
| | G. D. | τούτοιν | ταύταιν | τούτοιν |

## § 77. INTERROGATIVE AND INDEFINITE PRONOUN.

The *interrogative* pronoun for *who? which? what?* is *τίς*, neut. *τί*, G. *τίνος*. It has the accent always on the *ι*, as *τίνες*, D. pl. *τίσι*, and is thereby distinguished, as it also is in the nominative singular, by the invariable *acute* accent (§ 11), from the *indefinite* pronoun *τὶς*, neut. *τὶ*, G. *τινός*, *a certain one, any one;* which, moreover, as enclitic, is commonly used without accent. The declension of *τίς*, both as interrogative and indefinite, is regular, 87
according to the third declension, and the *ι* is short throughout.

Rem. 1. In the few cases, where the monosyllable *τὶς τὶ*, in consequence of other enclitics following it, receives the acute, the context or the accent of the preceding word will distinguish it from the interrogative; as *ἀνὴρ τίς ποτε*.

2. For the genitive and dative of both pronouns, the following forms are often used, viz. *τοῦ* and *τῷ* (for all three genders), *orthotone* for *τίνος τίνι*, and *enclitic* for *τινός τινί*.*

For the neuter plural of the indefinite pronoun we find *ἅττα*, Ion. *ἄσσα*, not enclitic, instead of *τινά*, as *δεινὰ ἅττα* for *δεινά τινα*.

3. The compound relative *ὅστις*, which is a strengthening of *ὅς*, has a twofold inflection, viz.

Nom. *ὅστις*, *ἥτις*, *ὅ,τι* (see § 15. 2.)
Gen. *οὑτινος*, *ἧστινος*,
Dat. *ᾧτινι*, *ἧτινι*, &c.

Also the following form, analogous to the secondary form of *τίς* mentioned in no. 2, viz. *ὅτου*, *ὅτῳ*, for *οὑτινος*, *ᾧτινι*, but not for the feminine, and also *ἅττα*, Ion. *ἄσσα*, for *ἅτινα*.

Rem. 2. The secondary form *τοῦ*, *τῷ*, must be carefully distinguished from the genitive and dative case of the article, from which it is shown to be distinct by the threefold gender and the usage of the dialects. The *τοῦ* of the article is by the epic poets resolved into *τοῖο*, but the *τοῦ* for *τίνος* and *τινός* is resolved into *τέο* by the Ionics, and *τεῦ* by the Dorics.

* As *τῷ τεκμαίρῃ τοῦτο; whereby provest thou this? γυναικός του of a certain woman; χρῆσθαί τῳ to use any thing.*

4. By composition with οὔ and μή are formed from the indefinite τίς the *negative* pronouns οὔτις οὔτι, μήτις μήτι, *none*, which are declined like τίς.

## § 78. CORRELATIVE PRONOUNS AND ADJECTIVES.

1. *Correlatives* are words, referring to each other, of which the one contains a question, the other the various most simple answers to it. The general correlatives are already contained in the foregoing pronouns, viz. 88

| | |
|---|---|
| *Interrogative* | τίς *who?* |
| *Demonstrative* | ὁ, ὅδε, οὗτος, *this.* |
| *Indefinite* | τὶς, *any one, some one.* |
| *Relative* | ὅς, compound ὅστις, *who.* |
| *Negative* | οὔτις, μήτις, or οὐδείς, μηδείς, *none* (§ 70. 1.) |

Each of these has its feminine and neuter.

2. When, however, the ideas contained in those words are directly referred or confined to *two* objects or divisions of the subject, they are expressed by the following, viz.

| | |
|---|---|
| *Interrogative* | πότερος, α, ον, *which of two.* |
| *Demonstrative* | ὁ, ὅδε, οὗτος, *this.* |
| *Indefinite* | ὁ ἕτερος (ἡ ἑτέρα, &c.) *one of two.* |
| *Relative* | ὁπότερος *which of two.* |
| *Negative* | οὐδέτερος, μηδέτερος, *neither of two.* |

Remark. ὁ ἕτερος often forms with those portions of the article, which end in a vowel, a crasis, in which however a long α is always found.* E. g. ἄτερος, ἀτέρα, ἄτεροι, for ὁ ἕτερος, ἡ ἑτέρα, οἱ ἕτεροι· θἀτέρου, θατέρου, θατέρῳ, θάτερα, for τὸ ἕτερον, τοῦ ἑτέρου, τῷ ἑτέρῳ, τὰ ἕτερα.

This ὁ ἕτερος corresponds precisely to the Latin *alter*; and, when *one* has been already named, it is to be rendered *the other.*

3. To the question τίς and πότερος, may be answered *every one.* This answer has in Greek the form of a comparative or superlative, viz. ἑκάτερος, α, ον, *each of two*; ἕκαστος, α, ον, *each of many.*

* This long α probably has its origin in an elder Doric form of ἄτερος for ἕτερος, of which the short α becomes long by a crasis with the article, as mentioned in the text.

4. Other particles responsive to *τίς* are the following, viz. *ἄλλος another* (§ 74. 1), *πᾶς*, *πάντες*, *each, all;* corresponding to which, when the question is *πότερος*, are the following, viz. *ὁ ἕτερος the other; ἀμφότερος, α, ον, ἀμφότεροι, αι, α, both.* For this 89
last we find, in certain connexions, simply the dual N. A. *ἄμφω*, G. D. *ἀμφοῖν*, with the accent thrown forward, and for all three genders.

## § 79. OTHER CORRELATIVES.

1. Besides these general correlatives, there are others more precise, referring to the properties or relations of the object, such as *how made, where found*, &c. These are formed in Greek by a very distinct analogy, but as they are partly in the adjective, and partly in the adverbial form, the latter must remain to be considered below.

2. Every such series of correlatives has its radical form and termination of inflection common; but is peculiar in its initial letters. The interrogative begins with a *π*, as *πόσος quantus, how much? how large? how many?* The same form, with a change however of accent, is sometimes used *indefinitely,* as *ποσός aliquantus, of a certain size or number.* When, instead of a *π*, it begins with a *τ*, it is in the *demonstrative*, as *τόσος tantus, so great, so much, so many.* If, instead of this consonant, the word begin with the aspirate, it is *relative*, as *ὅσος quantus, as large as, as much as.* The *negative* of these forms is not found in the common dialect.

3. In addition to the simple *relative*, there is also the *compound*, which is used by preference in certain connexions. It corresponds to *ὅστις, ὅτου*, among the general correlatives, and is formed by prefixing the syllable *ὁ*, without variation, to the interrogative form, as *πόσος*, relative *ὅσος* and *ὁπόσος*.

4. The simple *demonstrative τόσος* is used as a perfect demonstrative pronoun, for the most part only in the poets. Resort is commonly had to a *strengthened* form; and as the article *ὁ* (the primitive demonstrative, subsequently used merely as an article,) is strengthened either by the enclitic *δε* (*ὅδε*), or by being chang-

ed into *οὗτος*, so the corresponding process is observed here, *-ος* being in the latter case changed into *-οῦτος*, e. g. *τόσος*, *τοσόσδε* or *τοσοῦτος*. The first of these is inflected in the middle of the compound, thus *τοσόσδε*, *τοσήδε*, *τοσόνδε*, G. *τοσοῦδε*, &c.

90 The form with *-ουτος* governs itself, with respect to *ου* and *αυ*, according to the simple form *οὗτος*. In the neuter, however, it has both *ον* and *ο*. Accordingly we have the following forms, viz.

N. *τοσοῦτος*, *τοσαύτη*, *τοσοῦτον* and *τοσοῦτο*

G. *τοσούτου*, *τοσαύτης*, &c.

Pl. *τοσοῦτοι*, *τοσαῦται*, *τοσαῦτα*, &c.

5. The following are accordingly the three most entire series of correlatives.

| Interrog. | Indef. | Demonst. | Relative. |
|---|---|---|---|
| *πόσος ;* *how great? how many? quantus?* | *ποσός* | *τόσος* *τοσόσδε* *τοσοῦτος* | *ὅσος* *ὁπόσος* |
| *ποῖος ;* *of what kind? qualis?* | *ποιός* | *τοῖος* *τοιόσδε* *τοιοῦτος* | *οἷος* *ὁποῖος* |
| *πηλίκος ;* *how old? how large?* | *πηλίκης* | *τηλίκος* *τηλικόσδε* *τηλικοῦτος* | *ἡλίκος* *ὁπηλίκος* |

Note. For the Ionic forms *κόσος*, *κοῖος*, *ὁκόσος*, &c. see § 16. 3. c.

Rem. 1. There are still other *imperfect* correlatives, which in addition to the interrogative form have only the *compound relative*, as particularly *ποδαπός*, *ὁποδαπός*, *where born?* and the derivatives from *πόσος* and *ποστός* (for which we have no corresponding English word*); *ποσαπλάσιος how many fold? ὁπόστος*, *ὁποσαπλάσιος*, &c. The same is the case with *πότερος* and *ὁπότερος* mentioned above.

Rem. 2. As the root of these words acquires its correlative force by virtue of the initial letters *π*, *τ* &c. some of them attain other shades of signification, by composition with the general correlatives, *ἕτερος*, *ἄλλος*, *πᾶς* &c. Thus to the question *ποῖος* may

* *The-how-manyeth?* would represent *ποστός* in English. In German, *der wievielste?*

be answered ἑτεροῖος, ἀλλοῖος, *of another kind*, παντοῖος *of every kind*.

In like manner, to ποδαπός corresponds ἀλλοδαπός *of another country*, παντοδαπός *of every country*, ἡμεδαπός *of our country*, from ἡμεῖς.

## § 80. AFFIXES.

1. All the compounded and strengthened relatives, such as ὅς- 91
τις, ὅτου, ὅσπερ, ὁπόσος, &c. receive upon all their forms the affix οὖν, which retains the accent on itself, and in this connexion corresponds precisely with the Latin *cunque*, and expresses the completeness of the relation, as ὅστις *who*, ὁστισοῦν *quicunque*, *whoever*, *whosoever*, ἡτισοῦν, ὁτιοῦν, ὁτῳοῦν, ὁντιναοῦν or ὁντινοῦν,—ὁσπεροῦν, ὁποσοσοῦν, ὁπηλικουοῦν, &c.

Rem. 1. To strengthen still more this signification, use is made of the form δήποτε, as ὁστισδήποτέ ἐστιν *whosoever it may be*, ὁσονοὐήποτε, &c. which is, however, often written in two separate words.

2. In like manner among the Attics, and in the familiar style, the demonstratives, for the sake of greater strength, append to all their forms what is called the *demonstrative ί*, which in like manner retains the accent, is always long, and absorbs all short vowels at the end of the word to which it is affixed, as οὗτος οὑτοσί *this here*, *hicce*, αὕτη ταυτί from τοῦτο, τουτουί, &c. ταυτί from ταῦτα, ὁδί from ὅδε, ἐκεινοσί *that there*, ἐκεινωνί, &c. τοσουτονί, τοσονδί, &c.

Rem. 2. When the enclitic γέ (§ 150. 2) is attached to the demonstrative, this ί follows it, as τοῦτό γε, τουτογί.

## § 81. THE VERB.

1. The parts of a Greek verb, such as the modes and tenses, may be presumed to be known, from the analogy of other languages. The Greek, however, is richer than either the English or Latin, particularly by the distinction of the *Middle Voice*, of the *Optative* as a different mode from the *Subjunctive*, of the *Aorist* as a separate tense, of the *Dual* as a separate number, and by a

great diversity of modes and participles, in reference to the tenses. Meantime it should here be remarked, that by no means all that can be formed by conjugation and declension is actually found to have been used in every verb, although for convenience, all the parts are exemplified in *one verb*, in the grammar.

92 2. In the second place it should be premised, that in the Greek, more than any other language, a certain form endowed by the general analogy with a certain signification, may yet, in single cases, have another and even an opposite signification; as a passive form may have an active meaning. The grammar of course must treat of the forms as they are in themselves, and then attach to them their most usual signification. It is impossible, however, that the significations should be fully known, till they are systematically unfolded in the syntax.

3. All that is necessary to the understanding of the formation of the verb is here for the most part supposed to be known from other languages, such as the general idea of the various voices, modes, and principal tenses. With respect to the optative mode and middle voice, sufficient preliminary information will presently be given. The tenses alone of the Greek verb require a more detailed previous description.

4. The most obvious distinction of the tenses is into *present*, *past*, and *future*. The past time, however, in common language admits of more subdivisions than the others. Among the tenses which fall under this head, (and which bear in Latin the common name of *præterita*,) is this difference to be observed, that in one of them the mind of the speaker remains in the present time, and makes mention of a thing past or happened. This is the perfect tense. In the other preterite tenses, the mind transports itself to the past time, and narrates what then happened.* This narrative tense has in the Greek the subdivisions of *imperfect*, *pluperfect*, and *aorist*, whose signification will be unfolded in the syntax.

5. Hereupon is founded the division of the tenses into the

* In a lively narration this is therefore often done by the *present* itself.

LEADING TENSES, viz. *present*, *perfect*, and *future*, and HISTORICAL TENSES, viz. *imperfect*, *pluperfect*, and *aorist*.

6. All the tenses are distinguished from each other in a twofold manner; (1) all of them by their respective terminations, and (2) the past tenses by a prefix, called the *augment*. The historical tenses are farther distinguished from all the others, and among them from the perfect, by an augment appropriated to themselves, and by a peculiar manner of declension.—Of each of these, in order, an account will be given.

## § 82. THE SYLLABIC AUGMENT.

1. The augment is of two kinds, according as the verb begins 93
with a vowel or a consonant. If the verb begin with a consonant, the augment makes a syllable of itself, and is therefore called the *Syllabic Augment*.

2. The augment of the *perfect tense* is formed by prefixing the first letter of the verb with an ε, as τύπτω, perf. τέ-τυφα, and therefore the augment of the perfect is also called a *reduplicative* augment, or simply a *reduplication*. If the first letter is an *aspirate*, it follows from what was said in § 18, that instead of the aspirate, the corresponding *smooth* is used, as φιλέω *I love*, πε-φίληκα· θύω *I sacrifice*, τέ-θυκα. The third future, which is derived from the perfect (§ 99), retains this augment.

3. The *historical tenses*, on the other hand, simply prefix an ε, as τύπτω, imperf. ἔ-τυπτον, aor. ἔ-τυψα,—and the *pluperfect*, which according to its form and signification is derived from the perfect, prefixes this ε to the reduplication of the perfect, as τύπτω, perf. τέ-τυφα, plup. ἐ-τετύφειν.

4. If the verb begin with ῥ, this letter is doubled after the ε, as ῥάπτω *I sew*, imperf. ἐῤῥαπτον (§ 21. 2); and in this case the perfect and pluperfect take no other augment than this, instead of the usual reduplication, as perf. ἔῤῥαφα, plup. ἐῤῥάφειν.

5. When a verb begins with a double consonant, instead of the reduplication, ε alone is used, which remains without change

in the pluperfect ; as *ψάλλω I play*, perf. *ἔψαλκα*, plup. *ἐψάλκειν· ζητέω I seek*, *ζέω I abrade*, perf. pass. *ἐζήτημαι*, *ἔξεσμαι*. The same takes place in most cases where two consonants begin a word ; as perf. *ἔφθορα* from *φθείρω*, perf. pass. *ἐσπαρμαι* from *σπείρω I sow*, *ἔκτισμαι* from *κτίζω I create*, *ἔπτυγμαι* from *πτύσσω I fold*.

*Remarks.*

1. From this last rule the following are excepted, and, of course, are subject to the general rule, viz.

94 a) Two consonants, of which the first is a mute and the second a liquid ; as *γράφω I write*, *γέγραφα*. So too *κέκλιμαι*, *κέπνευκα*, &c. But *γν* and often *γλ* assume only a simple *ε*, as *γνωρίζω*, *ἐγνώρισμαι· κατ-εγλωττισμένος*, *δι-έγλυπται* and *διά- γέγλυπται*.

b) The perfects *μέμνημαι* and *κέκτημαι*, from *μνάω I remember*, and *κτάομαι I acquire*.

c) Some anomalous perfects, as *πέπταμαι* and *πέπτηκα*, in which, however, the *πτ* is formed by syncope from *πετ*. See in the list of anomalous verbs *πετάννυμι*, *πέτομαι*, *πίπτω*.

2. A few verbs beginning with liquids, instead of the reduplication, take the syllable *εἰ* or *ει*, as *ΛΗΒΩ εἴληφα*. See in the anomalous verbs *λαμβάνω*, *λέγω*, *μείρομαι*, and *ΡΕΩ* under *εἰπεῖν*.

3. In the three verbs *βούλομαι I will*, *δύναμαι I can*, *μέλλω I shall*, the Attics often add the *temporal* to the *syllabic* augment, as *ἠδυνάμην* for *ἐδυνάμην*. For the syllabic augment before a vowel, directions will presently be given.

4. The augment of the historical tenses is often omitted by the Ionics and all the poets, except the Attics ; as *βάλε* for *ἔβαλε*, *βῆ* for *ἔβη*, *γένοντο* for *ἐγένοντο* &c. In the pluperfect this omission prevails even in prose ; as *τετύφεισαν*, *τέτυπτο*, for *ἐτετύφεισαν*, *ἐτέτυπτο· δεδίει* for *ἐδεδίει*, &c.

5. In the epic writers the second aorist active and middle often takes the reduplication, which in this case is retained through all the modes (§ 85) ; as *πέπιθον*, *πεπιθεῖν*, for *ἔπιθον*, *πιθεῖν*, from *πείθω*.

## § 83. TEMPORAL AUGMENT.

1. When the verb begins with a vowel, aspirated or not, the augment, with that vowel, is converted into *one long vowel ;* and this kind of augment, which is called the *Temporal*, remains unchanged through all the preterite tenses. In general in this augment, *α* and *ε* are changed into *η*, and *ο* into *ω* ; as *ἀνύω I fulfil*,

impf. *ἠνυον*, perf. *ἤνυκα*, plup. *ἠνύκειν*,—*ἐλπίζω I hope*, impf. *ἤλπιζον*, perf. *ἤλπικα*, plup. *ἠλπίκειν*,—*ὁμιλέω I associate with*, impf. *ὡμίλεον*, perf. *ὡμίληκα*, plup. *ὡμιλήκειν*.

2. The following verbs, viz. *ἔχω*, *ἐάω*, *ἕλκω* and *ἑλκύω*, *ἕρπω* 95
and *ἑρπύζω*, *ἔθω* (see anomalous verbs) and *ἐθίζω*, *ἑλίσσω*, *ἑστιάω*, *ἐρύω*, *ἕπω* and *ἕπομαι*, *ἐργάζομαι*, change the ε not into *η*, but into *ει*, as impf. *εἶχον*, perf. *εἴργασμαι*, &c.

Rem. 1. See also *εἷλον*, *ἑλεῖν*, among the anomalous verbs under *αἱρέω*, and the verbs belonging to the radical form *ἙΩ*, § 108.

3. The vowels *ι* and *υ* can only be augmented when they are short, and that by lengthening them, as *ἱκετεύω*, aor. *ἱκέτευσα*, and even when the vowel is already long by position, this augment ought to be indicated in pronunciation; as *ἰσχύω* *ἴσχυον*, *ὑμνέω* *ὕμνουν*.

4. Of the other vowels already long in themselves, *ᾱ*, according to no. 1, usually becomes *η*, while the others, *η*, *ω*, *ῑ*, *ῡ*, admit no augment whatever, as *ἡττάομαι*, impf. *ἡττώμην*, perf. *ἥττημαι*, plup. *ἡττήμην*, excepting in the case of the accent, as specified below.

5. A diphthong is susceptible of augment, when its first vowel can be altered in the above mentioned manner; in which case, if the second vowel be *ι*, the *iota subscript* is used. Accordingly *αὔξω I increase* makes *ηὔξον· εὔχομαι I pray*, *ηὐχόμην· αἰτέω I demand*, *ᾄδω I sing*, *ᾖτεον*, *ᾔδον· οἰκέω I dwell*, *ᾤκεον*.

Many verbs, however, neglect this augment, as is stated in the next remark, and with *ου* it never takes place; as *οὐτάζω*, *οὔτασον*.

Rem. 2. In general many verbs, in which the augment would destroy the euphony or lead to confusion, remain unchanged. Among these are many beginning with an *α*, *αυ*, or *οι*, followed by a vowel, as *ἀΐω*, *αὐαίνω*, *οἰακίζω*,—only that the short *α*, as in *ἀΐω*, is lengthened,—impf. *ἄϊον* (*α* long), *αὐαίνετο*, *οἰάκιζεν*, &c.—Some others also beginning with *οι* have no augment, as *οἰνίζω*, *οἰκουρέω*, *οἰστρέω*. In like manner also all which begin with *ει*, as *εἴκω*, *εἶκον*, *εἴξα*, with the single exception of *εἰκάζω I conjecture*, which in the Attic writers receives an augment, as *εἴκασα*, *εἴκασμαι*, Att. *ᾔκασα*, *ᾔκασμαι*. Those that begin with *α* are not uniform in this respect, as *εὔχομαι*, *ηὐχόμην* and *εὐχόμην*. Those

compounded with *εὖ* will be mentioned below, § 86 Rem. 5. The
96 Ionics and the poets not Attic often omit this augment, as they do also the syllabic, in verbs of all sorts; as *ἀμείβετο* for *ἠμείβετο*, *ἐων* for *εἶων* from *ἐάω*, *ἄμμαι* for *ἧμμαι*.

Rem. 3. Inasmuch as the increase, effected by this augment, consists only in lengthening a short vowel, it has the name of *Temporal Augment*. *αὔξησις χρονική*, from *χρόνος time*, which word denotes also the *quantity* of syllables.

Rem. 4. This augment has its origin in the contraction of the syllabic augment *ε* with the vowel of the verb; as *ἄγω ἔ-αγον ἦγον*. In this, however, the contraction of *εε* into *η*, and *εο* into *ω*, departs from the common practice (see § 27); while that of *εα* into *η*, and *εε* into *ει*, *ἔ-εχον εἶχον*, conforms to the general law of contractions.

Rem. 5. Hence is to be explained the accent of some compounds. For while the tone, as far as possible, inclines to the antepenult, we find in *ἀνῆπτον* from *ἀνάπτω* a circumflex on the penult, which had its origin in this contraction. In this manner, the augment is occasionally visible only in the accent; as from *ἀπείργω* is formed the imperative *ἄπειργε*, but the third person of the imperfect tense is *ἀπεῖργε*.

Rem. 6. The syllabic augment, moreover, has actually maintained itself in many cases before a vowel. Among these cases are reckoned, in the common dialect, the following three verbs, which by the general rule should not have the temporal augment, viz.

*ὠθέω I push*, *ὠνέομαι I buy*, *οὐρέω*,
Impf. *ἐώθουν*, *ἐωνούμην*, *ἐούρουν*.

Rem. 7. In like manner, in the perfect tense, the temporal augment has its origin in the syllabic *ε*, for, since the common reduplication consists in repeating the first consonant with an *ε*, when the verb began with a vowel it admitted only of prefixing the *ε*, which was then with the initial vowel of the verb transformed into the temporal augment. Even the *ε* of this kind is retained *unaltered* in the verbs just quoted, as perf. *ἐώνημαι* from *ὠνέομαι*, and besides this in three other perfects, viz. *ἔοικα*, *ἔολπα*, *ἔοργα*, from *εἴκω*, *ἔλπω*, *ἔργω*. The *ο* in these perfects is formed by a mutation of the vowel of the root—which will be treated of below—
97 and the *ε* is a reduplication, so that we have *ἔργω ἔ-οργα*, like *δέρκω δέ-δορκα*.

Rem. 8. As we saw above (§ 82 Rem. 3) that the syllabic augment was increased by the temporal, so in the verb *ὁράω I see* the temporal augment is commonly increased by the syllabic, retaining the aspirate, as impf. *ἑώρων*, perf. *ἑώρακα*.

Rem. 9. When a verb begins with *εο*, the second vowel takes the augment. This occurs in the verb *ἑορτάζω I celebrate a festi-*

*val*, *ἐώρταζον*, and in the pluperfects belonging to the perfects mentioned in Rem. 7, viz. *ἐώκειν*, *ἐώλπειν*, *ἐώργειν*.

## § 84. ATTIC REDUPLICATION.

Though a reduplication like that of the syllabic augment does not exist in verbs that take the temporal augment, yet several of them have, in the perfect tense, a peculiar, and, as it is called, the *Attic reduplication*; which, however, is so far from being found in Attic writers alone, that most of the verbs which assume it, reject altogether the above described simpler form. It consists in this, that in the perfect tense, before the ordinary temporal augment, the two first letters of the verb, without changing the vowel, are repeated, e. g.

| | | |
|---|---|---|
| *ἀγείρω I assemble*, | (*ἤγερκα*) | *ἀγ-ήγερκα*, |
| *ἐμέω I spit*, | (*ἤμεκα*) | *ἐμ-ήμεκα*, |
| *ὀρύττω I dig*, | (*ὤρυχα*) | *ὀρ-ώρυχα*, |
| *ὄζω I smell*, | (*ὦδα*) | *ὄδ-ωδα*. |

Rem. 1. This form inclines to a short vowel in the third syllable, and therefore shortens the long vowel, as in *ἀλείφω*, perf. *ἀλήλιφα*, *ἀλήλιμμαι*· *ἀκούω*, perf *ἀκήκοα*.

Rem. 2. The pluperfect sometimes takes a new temporal augment, most frequently in *ἀκήκοα*, *ἠκηκόειν*. This however is not generally the case (§ 82 Rem. 4.)

Rem. 3. As the second aorist in the poets, with the temporal augment, sometimes assumes the reduplication of the perfect (§ 82 Rem. 5), the same also happens with this Attic reduplication, in such a way that the temporal augment precedes it; as *ΑΡΩ*, perf. *ἄρηρα*, aor. *ἤραρον*. In common language the verb *ἄγω* (see anomalous verbs) has such an aorist, viz. *ἤγαγον*. This reduplication also remains in the other modes, which drop only the temporal augment, as *ἀράρῃ*, *ἀγαγεῖν*, *ἀγαγών*.

## § 85.

### THE AUGMENT IN REFERENCE TO THE MODES AND PARTICIPLES.

All the augments prevail as well in the passive and middle, as 98
in the active voice. As far as the *modes* and *participles*, however,

are concerned, the aorist and perfect only come into consideration, since the imperfect and pluperfect tenses are confined to the indicative mode. Here the following rule prevails, viz.

*The augment of the perfect is retained through all the modes and participles; that of the aorist, only in the indicative.*

Thus with the syllabic augment, e. g. from τύπτω.

| | | |
|---|---|---|
| *Perf.* τέτυφα | *Inf.* τετυφέναι | *Part.* τετυφώς. |
| *Aor.* ἔτυψα | *Inf.* τύψαι | *Part.* τύψας. |

So also with the temporal augment, e. g. from ἀκριβόω.

| | | |
|---|---|---|
| *Perf.* ἠκρίβωκα | *Inf.* ἠκριβωκέναι | *Part.* ἠκριβωκώς. |
| *Aor.* ἠκρίβωσα | *Inf.* ἀκριβῶσαι | *Part.* ἀκριβώσας. |

Remark. This rule may be more precisely stated, viz. Every thing that is a reduplication, or stands in the place of reduplication, (consequently the irregular reduplication of the aor. λέλαθον, part. λελαθών, and the like, § 82 Rem. 5.) remains through all the modes; while the simple augment is confined to the indicative. For this reason the irregular aorist ἤγαγον drops in the infinitive mode the temporal augment, but retains the reduplication, as ἀγαγεῖν (§ 84 Rem. 3.)

## § 86. OF THE AUGMENT IN COMPOSITION.

The following is the chief rule for the use of the augment in the compound verbs, viz.

*In the verb compounded with a preposition, in the augmented tenses the augment follows the preposition.*

E. g. προσφέρω, προς-ένεγκον· ἀποδύω, ἀπ-έδυσα, ἀπο-δέδυκα· συλλέγω, συν-έλεγον· ἀπαλλάττω, ἀπ-ήλλαττον.

In most other forms of composition the augment is prefixed, as μελοποιέω, ἐμελοποίουν, μεμελοποίηκα· πλημμελέω, πεπλημμέλημα· ἀφρονέω, ἠφρόνουν. 99

Rem. 1. In some cases, where the simple verb is nearly or quite obsolete, the augment precedes the preposition; as ἐκάθευδον, ἐκάθιζον, ἠφίουν from ἀφίημι. The best writers however sometimes use the other form, as καθηῦδον.

Rem. 2. Properly speaking, all such verbs have the augment prefixed, as are not so much themselves compounded with another word, as derived from a compound word of another part of speech, as *δεινοπαθέω*, *ἐδεινοπάθουν*, from *δεινοπαθής*· *οἰκοδομέω*, *ᾠκοδόμουν*, from *οἰκοδόμος*.—With these, however, are classed in respect to the place of the augment, the other compound verbs not compounded with a preposition, although they retain the single verb without change, as *μελοποιέω*, *ἀφρονέω*, &c.

Rem. 3. Hence it results, that even some verbs compounded with prepositions prefix the augment; as *ἐναντιοῦμαι*, *ἠναντιούμην*· *ἀντιβολῶ*, *ἠντιβόλουν*, the former of which has its origin in *ἐναντίος*, and the latter is formed altogether by composition, without a previous existence as a simple verb. It is most usual, however, that even in such verbs the augment should follow the preposition. Hence we find uniformly *ἐξεκλησίασαν*, *ἐνεκωμίαζον*, *προεφήτευσα*, *συνήργουν*, *ἐπιτετήδευκα*, *ἐνεχείρουν*, and various others, although of all these verbs (*ἐκκλησιάζω*, *ἐγκωμιάζω*, *προφητεύω*, *συνεργέω*, *ἐπιτηδεύω*, *ἐγχειρέω*,) no simples exist, but they are all derived respectively from *ἐκκλησία*, *ἐγκώμιον*, *προφήτης*, *σύνεργος*, *ἐπίτηδες*, and from *ἐν* and *χείρ*.

Rem. 4. The following verbs usually take the augment in both places at once, viz. *ἀνορθόω I set up*, *ἠνώρθουν*· *ἐνοχλέω I trouble*, *ἠνώχλησα*· *ἀνέχομαι I endure*, *ἠνειχόμην*· *παροινέω I rave*, *πεπαρώνηκα*.—Still more anomalous is this in the verbs *διακονεῖν to minister to* and *διαιτᾶν to decide*, *δεδιηκόνηκα*, *κατεδιήτησα*, inasmuch as these are derived from *διάκονος*, *δίαιτα*, where the *α* does not begin a new word.

Rem. 5. The words compounded with *εὖ* and *δυς* assume in the middle only the temporal augment; as *εὐεργετεῖν*, *εὐηργέτουν*· *δυσαρεστεῖν*, *δυσηρέστουν*. When, however, an immutable vowel or a consonant follows those particles, they either receive the augment at the beginning, as *ἐδυσώπουν* from *δυσωπεῖν*, *δεδυστύχηκα*, *ηὐφραίνετο*, or those beginning with *εὖ* more commonly take no augment, as *εὐωχούμην* from *εὐωχεῖσθαι*.

## § 87.

### INFLECTION BY TERMINATION.—NUMBERS AND PERSONS.

1. All terminations of the Greek verb are divided, in virtue of their ending and their inflection by numbers and persons, into two leading classes, plainly distinguished from each other. In signification the one class is for the most part active, and the other passive. In consequence of this, notwithstanding the departure

in single tenses from the prevailing signification, the one class is called the *active voice*, and the other the *passive*.

100 2. In each of these classes, the *leading* tenses, viz. the present, perfect, and future, follow an analogy in some degree peculiar to themselves, and in which they are distinguished from the *historical* tenses.

3. All this is apparent from the following table, which contains the usual terminations of the different tenses, and their inflection by the three numbers and persons. It is applicable in the present form only to the indicative mode. Its application to the subjunctive and optative will be explained below.

| | ACTIVE FORM. | | | PASSIVE FORM. | | |
|---|---|---|---|---|---|---|
| *Leading tenses.* | | | | | | |
| | 1 | 2 | 3 | 1 | 2 | 3 |
| Sing. | — | ς | — | μαι | (σαι) | ται |
| Dual | wanting | τον | τον | μεθον | σθον | σθον |
| Plur. | μεν | τε | σιν, σι | μεθα | σθε | νται |
| *Historical tenses.* | | | | | | |
| Sing. | — | ς | — | μην | (σο) | το |
| Dual | wanting | τον | την | μεθον | σθον | σθην |
| Plur. | μεν | τε | ν (σαν) | μεθα | σθε | ντο |

Thus λύομαι, λέλυμαι, λύσομαι, λυθήσομαι, are respectively the first person of the leading tenses of the passive form of λύω *I loose*. All that intervenes between the termination μαι and the root λυ, or if *nothing* intervenes, is the peculiarity of the particular tense; and this will be treated of below.

*Remarks.*

1. The terminations in the foregoing table, begin with that consonant from which the remainder of the word onward, in the same tense, is in the main the same. A portion of the conjugational form attaches this consonant immediately to the root of the tense (see below the *perfect passive* and the conjugation in μι); but by far the greater portion of the conjugational form interposes another vowel, called the *connecting vowel* between, which is far from being uniform, as λύ-ο-μεν, λύ-ε-τε, λέ-ει-ς. The more precise detail therefore of the mode, in which the termination is attached to the root, must appear from the paradigm below. The

foregoing table exhibits only in one point of view, that in which the various forms of tenses coincide.

2. The first and third persons singular Act. are not indicated in the table, because in most cases they do not terminate in a consonant, but have as it were, the *connective vowel* alone,* which, however, differs widely in the different tenses. Compare e. g. 1. 101
λύ-ω, 3. λύ-ει, with λύ-ο-μεν, or 1. ἔλυσ-α, 3. ἔλυσ-ε, with ἐλύσ-α-μεν. In the greater portion of the historical tenses, the first person has a permanent ν (ἔλυ-ο-ν, ἐλελύκ-ει-ν,) and the third person, when its vowel is ε, takes the ν ἐφελκυστικόν, (ἔλυ-εν or ἔλυ-ε.) In the infrequent conjugational form in μι, both persons have a termination in the present, altogether peculiar, viz. μι, σι, (§ 106).

3. The third person plural, active voice, in the leading tenses, is given according to the common usage of language. It is proper, however, to remark here, that in the Doric dialect it terminates in ντι, and that the vowel before the σι in the common form is always long, because an ν has dropped out; as τύπτουσι, Dor. τύπτοντι· τετύφᾱσι, Dor. τετύφανσι, (§ 103. IV. 1.)

4. The terminations σαι and σο, in the second person of the passive, are only to be regarded as the foundation; for in most cases they undergo some change. The manner in which they are combined with what precedes them, will be explained in its place below; see § 103 Rem. II.

5. With regard to the peculiarities, in which the historical tenses differ from the leading tenses, the following points must be attended to in reference to the preceding table.

a) A character, which runs through the whole active and passive form, is that the *third* person dual, which in the leading tenses is the same as the second, (as pres. τύπτετον, τύπτετον, pass. τύπτεσθον, τύπτεσθον,) in the historical tenses uniformly terminates in ην, as imperf. 2. ἐτύπτετον, 3. ἐτυπτέτην, pass. 2. ἐτύπτεσθον, 3. ἐτυπτέσθην.

b) Besides this, the third person plural active affords but one other permanent distinction between the leading and the historical tenses. In the former it always terminates in σιν or σι (ουσιν, ασιν, or ασι,) while, in the historical tenses, it has a fixed ν, (ον, αν, εισαν, ησαν.)

c) In the passive form, on the other hand, the two classes of tenses throughout the whole singular number and all the third

* It may still be called the connective vowel, though in these cases it has nothing to connect, because in substance it is identical with that vowel, and is dropped in those forms which do not take the connective vowel. Compare e. g. ἐτίθη with ἐτίθη-ν and ἐτίθε-μεν, in which ε or η belongs to the root.

persons are distinguished. From the μαι of the leading tenses is uniformly derived μην in the historical; and from the ται, both singular and plural, in the former is always derived το in the latter. Equally constant is the distinction between the terminations σαι and σο.

6. The dual is wholy wanting in the first person of the active voice, that is, it does not differ from the plural.

## § 88. INFLECTION BY MODES AND PARTICIPLES.

1. The imperfect and pluperfect exist only in the indicative mode. All the other tenses exist in the other modes and participles, though by no means found in actual use in every word. The future only always wants both the imperative and subjunctive.

102 2. The Greek language has the *optative*, in addition to the other usual modes, which derives its name from the signification implying a *wish*, but is used in various others. Its precise force is taught in the syntax; it need here only be remarked, that its import is substantially that of the imperfect tense subjunctive mode in Latin, which is not found in Greek.

3. This remark is intimately connected with the following main rule, relative to the inflection of the optative and subjunctive, viz.

*In the subjunctive mode, all the tenses are inflected according to the analogy of the* LEADING *tenses of the indicative; in the optative mode, according to that of the* HISTORICAL *tenses.**

Consequently, in the table given above (§ 87. 3), the upper row contains the terminations also of the subjunctive mode, and the under row those of the optative.

4. The subjunctive uniformly connects with the terminations of the leading tenses the vowels ω and η, instead of the peculiar vowels of those terminations in the indicative. The subjunctive therefore, both active and passive, of the common conjugation, as in τύπτω, may be easily formed by the following rule, viz.

* Accordingly the third person dual of the optative, even of the leading tenses, always ends in ην, and in the third person sing. and plur. of the passive voice always in το.

*Where the indicative mode has ω, ο, ου, the subjunctive has ω; where the indicative has ε, ει, η, the subjunctive has η, ῃ.* E. g.

Ind. *τύπτω, ομεν, ουσι, ομαι,* &c.
Subj. *τύπτω, ωμεν, ωσι, ωμαι,* &c.

Ind. *τύπτετε, εται,* &c.
Subj. *τύπητε, ηται,* &c.

Ind. *τύπτεις, ει, η,* &c.
Subj. *τύπτῃς, ῃ, ῃ,* &c.

The subjunctives of all the different tenses and conjugations, follow these endings of the present of the usual regular conjugation.

5. The optative has, as its peculiar characteristic, an *ι*, which it combines, with a vowel of the verb or the termination of the tense, in a diphthong, that remains unchanged through all numbers and persons. The termination of the first person active is either *μι* or *ην*, as *τύπτοιμι, τιθείην*, and in the last case this *η* remains, together with the diphthong, through all the other terminations, as *οιμι, οις, οι,* &c.—*είην, είης, είη, είησαν,* &c. In the passive voice this diphthong stands uniformly directly before the terminations of the historical tenses, as *τυπτοί-μην, τιθεῖ-το.* 103

6. The *imperative* has a second and third person in all the numbers. Its terminations in all the tenses are these, viz.

Active S. . . , *τω* D. *τον, των* P. *τε, τωσαν* or *ντων.*
Passive S. (*σο*), *σθω* D. *σθον, σθων* P. *σθε, σθωσαν* or *σθων.*

7. The *infinitive* has the following terminations, viz.

Active *ειν* or *ναι* or *αι.*
Passive *σθαι.*

8. The *participles* are all adjectives of three endings; the feminine is therefore, agreeably to the rule in § 58. 2, formed after the first declension of nouns. The masculine active has *ν τ* in the genitive, which requires *ς* or *ν* in the nominative, and in the feminine *σα.* E. g.

| | |
|---|---|
| ων or ους, ουσα, ον | ᾱς, ᾱσα, ᾰν |
| G. οντος. | G. αντος. |
| εις, εισα, εν | ῡς, ῡσα, ῡν |
| G. εντος. | G. υντος. |

From this the participle of the perfect active is wholly different, being uniformly as follows, viz. ώς, υῖα, ός, G. ότος.

The participles of the *passive voice* all end in μενος, η, ον.

Remark. Among the modifications which the preceding inflections undergo, attention must be particularly paid to the contraction, not so much of the *contract verbs* properly so called, as of some parts of the usual conjugation, where contraction takes place; as will be shown below. See § 95 Rem. 6. § 103. III. 6.

## § 89. INFLECTION OF THE ACTIVE, PASSIVE, AND MIDDLE VOICES.

1. The idea of passive includes in it the case, in which the action that I suffer, is performed by myself. Such an action may
104 therefore be expressed by the forms of the passive voice. This is what is called the *reflective* sense. The Greek language, however, goes farther, and uses the passive voice, in connexions in which the verb has only a secondary connexion with the subject, as *I prepare myself a house.* All these cases, which will be farther explained in the syntax, make out the idea of middle; and the passive, when used to express them, is called the *Middle Voice.*

2. We have already seen above (§ 87) the general difference of the active and passive forms. According to that difference, every active is converted into its natural passive; which is here, for greater convenience, exhibited only in the first person of the indicative of the general tenses.

| | ACTIVE. | PASSIVE. | | ACTIVE. | PASSIVE. |
|---|---|---|---|---|---|
| Pres. | ω | ομαι | Impf. | ον | όμην |
| Perf. | α, κα | μαι | Plup. | ειν, κειν | μην |
| Fut. | σω, σῶ | σομαι, σοῦμαι | Aor. | σα, ον | σάμην, όμην |

3. Now in this natural passive form the *present*, the *imperfect*, the *perfect*, and the *pluperfect tenses* express in all cases, where the idea of *middle* can exist, that idea; so that it is only from the context, that it can be determined, in any given case in these tenses, whether the signification is passive or middle. But in the aorist and future, the above form of the passive is, for the most part, used only as a *middle*, and for the passive idea a particular form is used, which has this peculiarity, that the aorist, notwithstanding its passive meaning, assumes nevertheless in its inflection of person and number the active form; while the future, formed from this aorist by increment, passes again into the passive form, viz.

Aor. Pass. { θην / ην

Fut. Pass. { θήσομαι / ήσομαι.

In distinction from these forms, the above mentioned forms of the natural passive are called in the Greek grammar the *Future and Aorist Middle*. The four first named tenses, however, the present, imperfect, perfect, and pluperfect, which may be used equally in both significations, and might hence well be called *Passive-* 105
*Middle* forms, are in the Greek grammar simply called *passive*, and can only be called *middle* in connexions, where they have a reflective sense, and this must be ascertained by the syntax.

Remark. It may be observed here that the medial form of the aorist is not only banished from all verbs, which do not admit the idea of the middle voice; but that in many, the passive aorist in θην and ην has adopted the medial signification, and is therefore used only in a limited, though not an inconsiderable class of words. Here, however, every verb is assumed in the grammar to be entire; and it must be left to further remark to ascertain in what parts any particular verb is defective.

## § 90. INFLECTION BY TENSES.

1. As the tenses in general are comprehended in what has been stated above, it is only further to be remarked, that some of them appear in two forms, which bear in the grammar the names of *first* and *second*, without any diversity of signification. The double form of the perfect is found only in the active voice, that of the future and aorist in the active, passive, and middle voices.

2. Besides this, the passive has still another *third* future, or *paulopost future*, as it is called, which takes the reduplication of the perfect, and of which the signification will be given in the syntax.

3. All the tenses, belonging to the Greek verb, will now be detailed according to the division given above of active, passive, and middle.

NOTE. In the following table the augments and the terminations of the first person singular are indicated. The larger dash stands for the proper root of the verb; the shorter, in the beginning, for the first letter repeated in the augment. The aspirate over the termination denotes that the preceding consonant is aspirated.

| | ACTIVE. | PASSIVE. | MIDDLE. |
|---|---|---|---|
| Pres. | — ω | — ομαι | like |
| Impf. | ἐ — ον | ἐ — όμην | the |
| 1. Perf. | -ε — ἁ or κα | -ε — μαι | passive |
| 1. Plup. | ἐ-ε — ειν or κειν | ἐ-ε — μην | |
| 2. Perf. | -ε — α | | |
| 2. Plup. | ἐ-ε — ειν | | |
| 1. Fut. | — σω | — θήσομαι | — σομαι |
| 1. Aor. | ἐ — σα | ἐ — θην | ἐ — σάμην |
| 2. Fut. | — ω̃ | — ήσομαι | — οῦμαι |
| 2. Aor. | ἐ — ον | ἐ — ην | ἐ — όμην |
| 3. Fut. | wanting | -ε — σομαι | wanting. |

106 4. The connexion of these terminations of the tenses or *temporal forms*, as they might be called, with the root of the various verbs, requires a particular explanation, which is called the doctrine of the *formation of the tenses*.—This, however, must be preceded by the consideration of the *characteristic of the theme*.

## § 91. CHARACTERISTICS OF THE THEME.

1. That letter, which immediately precedes the chief vowel of a temporal termination, is called the *characteristic* of said tense, viz. according to the foregoing table, σ is the characteristic of the *first future* and *first aorist* active and middle.

2. More particularly, however, the letter which remains (after casting away every thing which belongs to the termination of the conjugation) at the end of the root itself, is called the *characteristic of the verb*. It is necessary therefore only to cast away the ω of the present tense, and the last letter or the two last letters are the *characteristic*, as in λέγ-ω the γ, in φονεύω the ευ.*

## § 92. A TWOFOLD THEME.

1. That however, which remains, after dropping the ω of the present tense, is not always the pure root of the verb. For when the other tenses are divested of their peculiar augments and terminations, there remains with many verbs a root, more or less diverse from that of the present.

2. Some of these differences consist merely in the changeable nature of the vowel, or its being shortened or lengthened, as τρέπω ἔτραπον, δέρκω δέδορκα, λείπω ἔλιπον, φαίνω φανῶ ἔφηνα, βάλλω ἔβαλον, which are to be considered merely as changes incident to inflection.

3. In others the difference is more considerable, where the pure and simple root of the verb, as recognised in the other tenses, is in the present by additions or changes rendered more full and larger; as τύπτω ἐτύπην, root *ΤΥΠ*, in the present *ΤΥΠΤ*; τάσσω ἐτάγην, root *ΤΑΓ*, in the present *ΤΑΣΣ*; λαμ-

* The etymological root of the verb, which in φονεύω is φον, is not here meant; but the grammatical root of the verb, of which ευ is also a part. So in φιλέω and τιμάω, ε and α, not λ and μ, are the characteristics.

*βάνω ἔλαβον λήψομαι*, root *ΛΑΒ*, *ΛΗΒ*, in the present *ΛΑΜΒΑΝ*.

107 4. It appears, therefore, that the ancient and more simple form, which has been preserved in some of the tenses, has passed over into a more strengthened form in the present. But since the grammar, for the sake of uniformity, always starts from the present, in all verbs where more considerable discrepances of this kind appear, an *obsolete* or *ancient present*, corresponding with the form preserved in the other tenses, is assumed for the convenience of grammatical use.

5. Every form of the present tense, whether obsolete or not, from which you start in forming the single parts of any verb, is called a *theme*. To prevent the unnecessary multiplication of themes in this grammar, instead of an obsolete theme in *ω*, its root alone in capital letters is sometimes given, as *ΤΥΠ*, *ΤΑΓ*, &c.

6. In reality, this confounding of forms, like the similar one in the declension of nouns (§ 56), is an *anomaly ;* and accordingly the catalogue of anomalous verbs (to be given below) consists principally of verbs of this class. When, however, the difference of the usual from the obsolete or assumed theme is common to a considerable number of verbs, which also coincide in the characteristic of the present tense in use, this also is reckoned among the diversities of the usual conjugation.

7. Here are to be reckoned those verbs, in which the true characteristic is only concealed in the perfect tense by insertion or change of letters. These are of three sorts, viz.

a) In verbs whose characteristic is *πτ*, the *τ* is an addition for the sake of strength, while the true characteristic is one of the labials *β*, *π*, *φ*.* E. g.

| | | |
|---|---|---|
| *κρύπτω I hide,* | *τύπτω I strike,* | *ῥάπτω I sew.* |
| *ΚΡΥΒΩ* | *ΤΥΠΩ* | *ῬΑΦΩ* |

* See § 20.

b) Of most of the verbs in σσ or ττ, the true characteristic is one of the palatics γ, κ, χ. E. g.

*τάσσω I dispose*, *φρίσσω I shudder*, *βήσσω I cough*.
*ΤΑΓΩ* *ΦΡΙΚΩ* *ΒΗΧΩ*

Some, however, have one of the linguals; see Rem. 2 and 3 below.

c) Of most of those in ζ (Dor. σδ) the true characteristic is 108
δ, but several have γ. E. g.

*φράζω I say*, *ὄζω I smell*.—*κράζω I scream*.
*ΦΡΑΔΩ* *ΟΔΩ* *ΚΡΑΓΩ*

8. All these verbs retain the fuller and less simple form in the present and imperfect of the active and passive, while every thing else is formed from the simple theme. For the sake, however, of brevity and grammatical uniformity, these differences of the two themes are usually treated as common inflections; and as if e. g. in *τύψω*, *τυπείς*, &c. the τ of the present *τύπτω* were dropped; or as if before the σ in *φράσω* (fut. of *φράζω*), not the simpler characteristic δ, but ζ were omitted.

Rem. 1. To the verbs in ζ, whose pure characteristic is δ, belongs the greatest number of derivatives in *ίζω* and *άζω*. To the characteristic γ belong all that indicate a *sound* or *call*, as *κράζω I scream*, *στενάζω I groan*, *τρίζω I chirp*, *οἰμώζω I lament* &c. with some others, particularly *στάζω I drop*, *στίζω I prick*, *στηρίζω I prop*, *σφύζω I palpitate*. The three following, viz. *πλάζω I drive about*, *κλάζω I sound*, *σαλπίζω I sound a trumpet*, on the contrary, have γγ as the true characteristic, (future *πλάγξω* &c.)

Rem. 2. On the other hand, some verbs in σσ or ττ have, as the true characteristic, not the palatic, but the lingual, and follow therefore the analogy of those in ζ, as *πλάσσω I form*, *πάσσω I stroke*, *πτίσσω I husk grain*, fut. *πλάσω* &c.

Rem. 3. Some verbs vibrate between the two characteristics δ and γ. See in the list of anomalous verbs *ἁρπάζω*, *παίζω*, *βαστάζω*, *νάσσω*.

Rem. 4. It has been stated in general terms above, that in the characteristic πτ, the true characteristic is always one of the labial mutes; and in σσ or ττ, one of the palatics, or according to Rem. 2, one of the linguals. Which particular letter, however, it may be in any single case, is for the most part indifferent; since, as we shall see below, most verbs are in use only in those tenses (the *first future*, *first aorist*, and *perfect*,) which are obliged, in obedience to the general rules (§ 18 &c.) to change this pure charac-

teristic; and indeed the three mutes also in the like way. For example, from the future *βήξω* it is clear, that the true characteristic of *βήσσω* is a palatic, but not which. It is true we are able, in these cases, to conjecture from kindred forms, which palatic is the true characteristic; but as the declension of the verb is not there-
109 by affected, it is not unsafe in all verbs, whose true characteristic is not obvious from the conjugation, to regard *π* as the true characteristic of those in *πτ*, and of those in *σσ* or *ττ* either *γ* or *δ* (Rem. 2), which latter is the basis of the kindred termination *ζ*. It will remain therefore only to take note of the few verbs, which really, in one of their tenses, retain unchanged a different letter from the regular characteristic of that tense, viz.

a) In *πτ*,—*βλάπτω I injure*, *κρύπτω I conceal*, in both of which the true characteristic is *β*.—*ῥάπτω I sew*, *θάπτω I bury*, *σκάπτω I dig*, *ῥίπτω I throw*, *θρύπτω I break*, in all which the true characteristic is *φ*.

b) In *σσ*, *ττ*,—*φρίσσω I shudder*, the true characteristic of which is *κ*.

## § 93. FORMATION OF THE TENSES.

1. The attaching of the temporal endings, as they are given above (§ 90), cannot take place directly, nor without consideration of the general rules of euphony; which require, that the characteristic of the verb, if it do not harmonize with the ending, should undergo various changes and modifications. In addition to this, various peculiarities, founded in usage, are to be considered.

2. The subject will be more intelligible, if we observe what tenses are derived one from another, or coincide one with another. The tenses in this respect are divided into three classes, in which they are arranged in the order, in which, in most verbs, they are found.

I. Present and imperfect active and passive.

II. First future and aorist active and middle.
First perfect and pluperfect, with perfect and pluperfect passive, and paulopost future.
First aorist and first future passive.

III. Second future and second aorist active and middle, second aorist and second future passive, second perfect and pluperfect.

Should any particular verb, made use of as a paradigm, want any of the preceding tenses, such tense of that verb is nevertheless inserted in the grammar, as a guide to other verbs, in which it is used.

Every change made in a verb in the tenses quoted first in either of the preceding series, takes place in the other tenses of the same series, unless some particular rule or exception prevent. 110

Remark. The circumstances in which the tenses, in each of the preceding series, for the most part, agree with each other, are principally the following, viz.

a) The tenses in series I. make no alteration whatever in the radical form of the present active, which is in real use; and where the present active belongs itself to a strengthened form of the root (in conformity with what was stated above), it is found in all the tenses of this series, as *τύπτω*, *ἔτυπτον* &c. while the tenses of the second series, for the most part, and of the third series altogether, are derived from the simple form.

b) The series II. comprises all those tenses, in which the characteristic of the verb is generally changed by inflection, particularly by the addition of a consonant in the termination, as *τύψω* &c.

c) The series III. on the other hand, retains unchanged the characteristic of the verb, as *ἐτύπην*, and alters only occasionally the radical vowel. In this series of tenses alone, therefore, —when the first series contains a strengthened form—the true characteristic of the verb is to be recognised, since in the second series, should the said characteristic be a palatic, though this fact may be known, yet it cannot be ascertained by mere inspection, which of the palatics is the characteristic.

## § 94. THE TENSES.

1. In order to learn the formation of the tenses, it is necessary to assume only one part or form of the verb, from which to derive them all; and the present indicative active is made use of for this. All the other varieties of person and mode—as soon as this one person is known—are derived uniformly in all verbs, according to the manner to be unfolded in the paradigms below, with the qualifications expressed in §§ 87, 88.

Remark. The perfect alone is of a form so peculiar, that several of its personal and modal inflections must be learned at the same time, as being in some degree independent of each other (§§ 97, 98.)

2. Several tenses are formed in a manner so simple and regular throughout, that they may be satisfactorily learned from the examples, which follow below. For more convenient inspection, however, they are here detailed in the usual conjugation in ω.—The tenses then are derived as follows, viz.

a) From the present in ω, the imperfect in ον, τύπτω ἔτυπτον.

b) From every tense in ω, a passive in ομαι. From the present active, the present passive, τύπτω τύπτομαι, and from the fu-
111 ture, the future middle, τύψω τύψομαι. Under this moreover is included the second future or the circumflexed future in ῶ, middle οῦμαι (§ 101. 2.)

c) From every tense in ον, a passive in όμην. From the imperfect, the imperfect passive, ἔτυπτον, ἐτυπτόμην, and from the second aorist active, the second aorist middle, ἔτυπον ἐτυπόμην.

d) From the first aorist, the aorist middle, merely by appending the syllable μην, ἔτυψα ἐτυψάμην.

e) From the perfect in every case the pluperfect; in the active voice, by changing the α into ειν, τέτυφα ἐτετύφειν,—in the passive voice, by changing μαι into μην, τέτυμμαι ἐτετύμμην.

f) From each of the two forms of the aorist passive, the corresponding future passive is formed by changing ην into ήσομαι. ἐτύφθην and ἐτύπην—τυφθήσομαι, τυπήσομαι.

The other tenses have their particular rules.

## § 95. FUTURE ACTIVE.

1. The principal form of the Greek future is the termination σω. It is found in by far the greatest number of verbs, and is thence called the *first future*, as παύω, fut. παύσω.

2. When the characteristic of the verb is a consonant, the changes incident to σ take place, viz.

λέγω, πλέκω, τεύχω, fut. λέξω, πλέξω, τεύξω
θλίβω, λείπω, γράφω, — θλίψω, λείψω, γράψω
σπεύδω, πείθω, πέρθω, — σπεύσω, πείσω, πέρσω.

3. In verbs in $\pi\tau$, in $\sigma\sigma$ or $\tau\tau$, and in $\zeta$, the real characteristic according to § 92 is adopted. In consequence $\pi\tau$ is changed into $\psi$, $\sigma\sigma$ or $\tau\tau$ into ξ, and $\zeta$ into σ, e. g.

τύπτω (ΤΥΠΩ) fut. τύψω
ῥάπτω (ΡΑΦΩ) — ῥάψω
τάσσω (ΤΑΓΩ) — τάξω
φράζω (ΦΡΑΔΩ)— φράσω.

In the rarer cases, as is also taught in the same place, $\zeta$ is changed into ξ, and $\sigma\sigma$ or $\tau\tau$ into σ, e. g.

κράζω (ΚΡΑΓΩ) fut. κράξω
πλάσσω (ΠΛΑΘΩ)— πλάσω.

4. When the characteristic of the verb is a vowel, the syllable 112
before the ending σω is by rule *long*, whatever be its quantity in the present, e. g.

δακρύω (ῡ) fut. δακρύσω (ῡ)
τίω (ῐ) — τίσω (ῑ)

In consequence of which rule ε and ο are changed into η and ω, as φιλέω, δηλόω,—φιλήσω, δηλώσω.

For exceptions to this, see Rem. 3 below.

5. The characteristic α is changed into η in the future, except when one of the vowels ε, ι, or the consonant ρ precedes, in which case the future has long α,* e. g.

τιμάω, ἀπατάω, fut. τιμήσω, ἀπατήσω
βοάω, ἐγγυάω, — βοήσω, ἐγγυήσω
ἐάω, μειδιάω, — ἐάσω, μειδιάσω (ᾱ)
δράω, φωράω, — δράσω, φωράσω (ᾱ)

For exceptions see below Rem. 4.

* Compare the similar rules in the first declension § 34. 2, and in the feminine of adjectives § 59. 2.

6. On the other hand, the penult syllables of the futures in *άσω*, *ίσω*, *ύσω*, are always *short* when they come from verbs in *ζω* or in *σσ*, *ττ*, as in *φράσω*, *δικάσω*, *νομίσω*, *κλύσω*, from *φράζω*, *δικάζω*, *νομίζω*, *κλύζω*, and in *πλάσω*, *πτίσω*, from *πλάσσω*, *πτίσσω*.

*Remarks.*

1. When the *σ* of the future is preceded by a labial, the change takes place mentioned § 25. 4, as *σπένδω*, fut. *σπείσω*.

2. In the Doric dialect, in the first future and aorist, most of the verbs in *ζ*, *σσ*, *ττ*, which commonly have *σ*, take an *ξ*, as *κομίξω*, *δικάξω*, from *κομίζω*, *δικάζω*.

3. Several verbs, that have a short vowel as a characteristic, have the same unchanged in the future, as *γελάω I laugh*, *σπάω I draw*, fut. *ᾰσω· αἰνέω I praise*, *καλέω I call*, *ζέω I boil*, fut. *έσω· ἀρόω I plough*, fut. *όσω· ἀνύω I fulfil*, *ἐρύω I extract*, fut. *ῡσω*. Some verbs vibrate between both forms, partly in the future itself, as *ποθέω I desire*, fut. *έσω* and *ήσω*, partly in the tenses which are derived therefrom (compare § 92. 2.) as *λύω I loose*, fut. *λύσω*. perf. pass. *λέλῡμαι*. See in the anomalous verbs *αἰνέω*, *αἱρέω*. *δέω*, *ποθέω*, *δύω*, *θύω*, *λύω*.

4. The verb *ἀκροάομαι I hear* has *ἀκροάσομαι*, contrary to the analogy of *βοάω* fut. *ήσω*. On the other hand, *χράω*, *χράομαι*, f. *χρήσω*, &c. is contrary to the analogy of *δράω*, *άσω*.

113 5. The following six, viz. *χέω I pour out*, *ῥέω I flow*, *νέω I swim*, *πλέω I sail*, *πνέω I blow*, *θέω I run*, have *ευ* in the future, as *χεύσω*, *ῥεύσομαι*, &c. see anomalous verbs. The two following, *καίω I burn* and *κλαίω I weep*, whose original form, preserved in the Attic dialect, is *κλάω*, *καω*, with a long *α*, take *αυ* in the future, as *καύσω*, *κλαύσω*, see anomalous verbs.

ATTIC FUTURE.

6. When the termination *σω* is preceded by a short vowel, the *σ* is occasionally omitted, in the Ionic dialect, and, in the Attic dialect, the two syllables are contracted into one, and marked with a circumflex, as from *τελέω I finish*,

Fut. *τελέσω τελέσεις*, &c.
Ion. *τελέω τελέεις τελέει τελέομεν τελέετε τελέουσιν*
Att. *τελῶ τελεῖς τελεῖ τελοῦμεν τελεῖτε τελοῦσιν*.

From *βιβάζω I lead*,

Fut. *βιβάσω βιβάσεις* &c.
Ion. (*βιβάω βιβάεις* &c. obsolete.)
Att. *βιβῶ βιβᾷς βιβᾷ βιβῶμεν βιβᾶτε βιβῶσιν*.

The same prevails in the modes and participles, and in the middle voice. See the present tense of the contract verbs below.

7. If the short vowel be ι, the two vowels do not admit of contraction. In this case, after the omission of the σ, the ω is *circumflexed*, and inflected, in every respect, like a contract verb in έω, as from κομίζω.

Fut. κομίσω κομίσεις &c.
Att. κομιῶ κομεῖς ιεῖ ιοῦμεν ιεῖτε ιοῦσι. Mid. κομιοῦμαι &c.

In the Attic writers, this is the most usual form of the future in verbs of this class.

SECOND FUTURE.

8. When, in order to form the future, the termination έω, and the ῶ, εῖς &c. οῦμαι &c. formed from it, are attached to the characteristic of the verb, it is called the *second future*; which form of the future is the most common with verbs, whose characteristic is λ, μ, ν, ρ, with respect to which more precise rules are given below in § 101. A formation of the same kind, in some other verbs, is to be regarded as wholly anomalous; see in the anomalous verbs μάχομαι and ἔζομαι.

9. The *Dorics* attach the terminations ῶ &c. οῦμεν, οῦμαι (or, more exactly in the Doric dialect, εῦμεν, εῦμαι,) to the σ (ξ, ψ) of the common first future, as τυψῶ, τυψοῦμεν or τυψεῦμεν, and this form is also used in the Attic and common dialect, as the future middle of some verbs; as from πνίγω *I suffocate*, Fut. Mid. πνιξοῦμαι.

10. An entirely anomalous form of the future, viz. in ομαι, may be seen under πίνω and ἐσθίω, in the list of anomalous verbs.

## § 96. FIRST AND SECOND AORIST.

1. The Aorist terminating in α is called the *First Aorist*. This, 114
however, has a twofold formation, adding either σα or simply α to the characteristic of the verb. In the same cases where the future, according to the rule, ends in σω—that is, universally, except in verbs in λ, μ, ν, ρ—the first aorist ends in σα, wherein the same changes take place, as in σω, viz.

| | | | |
|---|---|---|---|
| τύπτω, | τύψω, | aor. 1. | ἔτυψα |
| κομίζω, | κομίσω, | — | ἐκόμισα |
| φιλέω, | φιλήσω, | — | ἐφίλησα |
| πνέω, | πνεύσω. | — | ἔπνευσα. |

Verbs, on the other hand, in λ, μ, ν, ϱ, whose future ends not in σω, but in ῶ, have this aorist not in σα, but in α alone; the particular rules for which will be given in treating verbs of this class below in § 101.

Rem. 1. A few verbs of the anomalous class, though they are not verbs in λ, μ, ν, ϱ, form their first aorist in α instead of σα, as, χέω, ἔχεα. For the first aorist in κα of some verbs in μι, as ἔδωκα, see those verbs below.

2. The aorist in ον is called the *Second Aorist.* The termination is immediately attached to the characteristic of the verb; where, however, three things are to be observed, viz.

a) The second aorist is uniformly derived from the *pure* and *simple characteristic*, when the same exists, according to § 92, in a strengthened form in the present.

b) The penult of the present is commonly *shortened* in the second aorist.

c) The ε in the radical syllable of the verb is usually changed into α, in the second aorist.

3. It is only by these changes that the second aorist is distinguished, in form, from the imperfect; and all verbs which cannot undergo these changes (e. g. ἐρύω, γράφω, &c.) or where there would be no difference but the quantity of the vowel (as in κλίνω), have *no* second aorist.*

4. It is also altogether wanting in derivative verbs, formed from other words with a regular termination, like ἀζω, ἰζω, αἰνω, ὑνω, εὑω, ὁω, ἀω, and ἑω.

Rem. 2. Of other verbs, moreover, the greater part have the first aorist, and much the smaller portion the second, although it
115 is assumed in the grammar, even in verbs which do not possess it, in order to teach the formation of other tenses, particularly the second aorist passive.†

* They may have nevertheless a second aorist passive, as ἐγράφην, see § 100.

† The learner is therefore to be apprised, that in the following examples the forms ἔτυπον, ἔκρυβον, ἔῤῥαφον, ἤλλαγον, ἔκαον, &c. are either not found at all in Greek writers, or very rarely; and that ἔτυψα,

5. In conformity with these principles, the changes and abbreviations (indicated generally above in no. 2,) of the characteristic and vowel of the present into the characteristic and vowel of the second aorist, are accomplished in the respective cases, as follows, viz.

| Pres. | | Sec. Aor. | | | | |
|---|---|---|---|---|---|---|
| $\lambda\lambda$ | | | | $\lambda$ | — $\beta\acute{\alpha}\lambda\lambda\omega$ | $\check{\epsilon}\beta\alpha\lambda o\nu$ |
| — | $\pi\tau$ | — | — | $\pi$ | — $\tau\acute{\upsilon}\pi\tau\omega$ | $\check{\epsilon}\tau\upsilon\pi o\nu$ |
| | | | | $\beta$ | — $\kappa\rho\acute{\upsilon}\pi\tau\omega$ | $\check{\epsilon}\kappa\rho\upsilon\beta o\nu$ |
| | | | | $\varphi$ | — $\dot{\rho}\acute{\alpha}\pi\tau\omega$ | $\check{\epsilon}\dot{\rho}\dot{\rho}\alpha\varphi o\nu$ |
| — | $\sigma\sigma, \tau\tau$ | — | — | $\gamma$ | — $\dot{\alpha}\lambda\lambda\acute{\alpha}\sigma\sigma\omega$ | $\dot{\eta}\lambda\lambda\alpha\gamma o\nu$ |
| — | $\zeta$ | — | — | $\delta$ | — $\phi\rho\acute{\alpha}\zeta\omega$ | $\check{\epsilon}\phi\rho\alpha\delta o\nu$ |
| | | | | $\gamma$ | — $\kappa\rho\acute{\alpha}\zeta\omega$ | $\check{\epsilon}\kappa\rho\alpha\gamma o\nu$ |
| — | $\alpha\iota$ | — | — | $\breve{\alpha}$ | — $\kappa\alpha\acute{\iota}\omega$ | $\check{\epsilon}\kappa\alpha o\nu$ |
| — | $\eta$ | — | — | $\breve{\alpha}$ | — $\lambda\acute{\eta}\theta\omega$ | $\check{\epsilon}\lambda\alpha\theta o\nu$ |
| — | $\epsilon\iota$ | — | — | $\breve{\iota}$ | — $\lambda\epsilon\acute{\iota}\pi\omega$ | $\check{\epsilon}\lambda\iota\pi o\nu$ |
| | | | | $\epsilon$ or $\breve{\alpha}$ in the verbs $\lambda, \mu, \nu, \varrho$ | | |
| — | $\epsilon\upsilon$ | — | — | $\breve{\upsilon}$ | — $\varphi\epsilon\acute{\upsilon}\gamma\omega$ | $\check{\epsilon}\varphi\upsilon\gamma o\nu$ |
| — | $\epsilon$ | — | — | $\breve{\alpha}$ | — $\tau\rho\acute{\epsilon}\pi\omega$ | $\check{\epsilon}\tau\rho\alpha\pi o\nu$ |

Rem. 3. To avoid the danger of mistaking an imperfect, or in other modes a present, for the second aorist, or the reverse, it is to be observed in addition to the rule in no. 3, that, as was taught § 94. 2, the real imperfect tense of a verb always conforms exactly to the actual present tense, and consequently, in the indicative mode, that only is the true aorist, which differs in form from the imperfect in actual use, and, in the other modes, from the present in actual use. Accordingly $\check{\epsilon}\gamma\rho\alpha\varphi o\nu$ from $\gamma\rho\acute{\alpha}\varphi\omega$, can only be imperfect, and $\gamma\rho\acute{\alpha}\varphi\eta\varsigma$ only subjunctive present.

Rem. 4. In some verbs, the second aorist has the syllable before the termination *long*, content with the other points of difference noted in no. 2, as $\epsilon\breve{\upsilon}\rho o\nu$, $\check{\epsilon}\beta\lambda\alpha\sigma\tau o\nu$, &c. see the anomalous verbs $\epsilon\breve{\upsilon}\rho\acute{\iota}\sigma\kappa\omega$, $\beta\lambda\alpha\sigma\tau\acute{\alpha}\nu\omega$. In a few cases, where the vowel would otherwise be long by position, a *transposition* restores the common relation between the present and second aorist, as $\delta\acute{\epsilon}\rho\kappa\omega$, $\check{\epsilon}\delta\rho\alpha\kappa o\nu$. See the anomalous verbs $\delta\acute{\epsilon}\rho\kappa\omega$, $\pi\acute{\epsilon}\rho\theta\omega$.

Rem. 5. The second aorists in $\eta\nu$, $\omega\nu$, $\upsilon\nu$, and the syncopated aorists, are treated below under the head of verbs in $\mu\iota$, § 110 Rem. 5, 6.

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$\dot{\eta}\lambda\lambda\alpha\xi\alpha$, &c. are used instead of them. The former, however, are given to show the formation of the second aorist passive of these verbs, which actually occurs in the Greek writers.

## § 97. FIRST AND SECOND PERFECT.

116 1. The *first perfect* has two terminations, both ending in *α*. *ας*, &c.

a) If the characteristic of the verb be *β*, *π*, *φ*, or *γ*, *κ*, *χ*, this letter is (or remains) aspirated, and *α* is attached to it. E. g.

*τρίβω*, *λέπω*, *γράφω*, perf. *τέτριφα*,* *λέλεφα*, *γέγραφα*
*λέγω*, *πλέκω*, *τεύχω*, —— *λέλεχα*, *πέπλεχα*, *τέτευχα*.

If the characteristic of the present is changed (§ 92), it can still be recognised in the future; and as the same letters, which effect in the future a change into *ξ* or *ψ*, produce in the perfect a *χ* or *φ*, so to form the perfect from the future it is only necessary to change those double letters into these aspirates. E. g.

*τάσσω* (*τάξω*), perf. *τέταχα*
*τύπτω* (*τύψω*), — *τέτυφα*.

b) In all other cases the first perfect ends in *κα*. This termination in the verbs which make the future in *σω*, is attached to the root in the same manner, and with the same changes, as the *σω*, e. g.

| | | |
|---|---|---|
| *τίω* | (*τῖσω*) | perf. *τέτῖκα* |
| *φιλέω* | (*φιλήσω*) | — *πεφίληκα* |
| *τιμάω* | (*τιμησω*) | — *τετίμηκα* |
| *ἐρυθριάω* | (*ἐρυθριᾱσω*) | — *ἠρυθρίᾱκα* |
| *σπάω* | (*σπᾱσω*) | — *ἔσπᾱκα* |
| *πνέω* | (*πνεύσω*) | — *πέπνευκα*. |

So also the following, with the omission of the linguals, viz.

| | | |
|---|---|---|
| *πείθω* | (*πείσω*) | perf. *πέπεικα* |
| *κομίζω* | (*κομίσω*) | — *κεκόμικα* |

The verbs in *λ*, *μ*, *ν*, *ρ* will be considered below in § 101.

2. Several verbs have a *second perfect* in *α*. It is this form, which, in the elder grammarians, in consequence of its being, in a few rare instances, found to have an intransitive or reflected

* With *ι* long as in the present.

meaning, was called the *Perfect Middle.* In reality, however, it is found, both in virtue of its prevalent signification and of the analogy of its formation, to be a second form of the perfect active. This form attaches the same terminations, as the first perfect, to 117
the characteristic of the present, without any change, as *λήθω λέληθα, σήπω σέσηπα, φεύγω πέφευγα.*

3. There are three things here to be noted, viz.

a) When the characteristic of the present is not simple (§ 92) the simple characteristic appears in the second perfect, precisely as in the second aorist, e. g.

*πλήσσω* (*ΠΛΗΓΩ*) — *πέπληγα*
*φρίσσω* (*ΦΡΙΚΩ*) — *πέφρικα*
*ὄζω* (*ΟΔΩ*) — *ὄδωδα.*

b) In general this form prefers a long vowel in the penult, even when the second aorist has a short one. Hence the second perfect of *φεύγω* (second aorist *ἔφυγον*) is *πέφευγα.* The short *α*, accordingly, whether it exists simply in the present, or has been introduced into the other tenses by shortening the *η* or *αι* of the present, is commonly changed in the second perfect into *η*, e. g.

*θάλλω* (fut. *θᾰλῶ*) — *τέθηλα*
*λήθω* (aor. 2 *ἔλᾰθον*) — *λέληθα*
*δαίω* (aor. 2 *ἔδᾰον*) — *δέδηα.**

But sometimes this is merely made long, as *κράζω* (*ἔκρᾰγον*) *κέκρᾱγα.*

c) This perfect, moreover, is inclined to the vowel *ο*, and it therefore not only remains unaltered, as in *κόπτω* (*ΚΟΠΩ*) *κέκοπα*, but it is also adopted as a change of *ε*, as *δέρκω, δέδορκα, ΤΕΚΩ, τέτοκα* (see anomalous verbs *τίκτω*). This circumstance operates in a twofold manner on the *ει* of the present, according as *ε* or *ι* is the basis of this diphthong, which is to be determined from those tenses that shorten the vowel, as the second future and second aorist. If the radical letter be *ε*, which is the case only

* The mode of writing *δέδηα* as also *πέφηνα, σέσηπα* &c. is incorrect.

in verbs in λ, μ, ν, ρ, then ει is changed in ο; if it be ι, then it is changed into οι, e. g.

σπείρω (fut. σπερῶ) — ἔσπορα
λείπω (aor. 2 ἔλιπον) — λέλοιπα.

4. The same remark may be made of the second perfect, which was made above (§ 96. 4) of the second aorist, viz. that it exists
118 only in primitive verbs, and that the greater number of these, as also all derivatives, have only the first perfect.

Rem. 1. Some first perfects also change ε into ο. Such are πέμπω *I send*, πέπομφα· κλέπτω *I steal*, κέκλοφα· τρέπω *I turn*, and τρέφω *I nourish*, τέτροφα. See also λέγω, συνείλοχα, among the anomalous verbs. In like manner ει is changed into οι in δέδοικα from the anomalous ΔΕΙΔΩ.

Rem. 2. It has already been remarked (§ 84 Rem. 1), that after the Attic reduplication the vowel of the perfect is shortened, as ἀκούω ἀκήκοα. ἀλείφω ἀλήλιφα, ΕΛΕΥΘΩ ἐλήλυθα.

Rem. 3. For several shortened forms of the perfect, as βέβαα for βέβηκα, βέβαμεν for βεβήκαμεν &c. see § 110 Rem. 4.

## § 98. PERFECT PASSIVE.

1. In the *Perfect Passive* the terminations μαι, σαι, ται, &c. and in the *Pluperfect*, μην, σο, το, &c. are attached to the characteristic of the verb, not, as in the other passive forms, by means of the vowel of connexion (§ 87 Rem. 1, ομαι, εται, &c.) but *immediately*, inasmuch as the characteristic precedes the α or κα of the regular first perfect active, from which the perfect passive is formed.

Rem. 1. When therefore a verb has no first perfect in use, it is supplied in the grammar, as in λείπω (λέλοιπα) the first perfect λέλειφα is supplied, to form therefrom the perfect passive λέλειμμαι.

2. There are accordingly two general rules for the formation of this tense, viz.

I. If the first perfect have φ, χ, these letters undergo a change

before μ, σ, τ, according to the general rules in §§ 20, 22, 23. Hence from τέτυφα and πέπλεχα are formed

τέτυ-μμαι, τέτυ-ψαι, τέτυ-πται,
for -φμαι, -φσαι, -φται.

πέπλε-γμαι, πέπλε-ξαι, πέπλε-κται,
for -χμαι, -χσαι, -χται.

In order to avoid the concurrence of *three* consonants (§ 19. 2) in the farther inflection of this tense and the pluperfect, the σ is omitted from the terminations σθε, σθαι, σθω, &c. e. g.

2d pers. pl. τέτυφθε for -φσθε or -ψθε,
Inf. πεπλέχθαι for -χσθαι or -ξθαι.

The third person plural in νται and ντο cannot be formed, consistently with the analogy of the Greek language; and its place is therefore supplied by an union of the participle with a tense of εἶναι *to be*; see the paradigm of τύπτω below.

Rem. 2. In the Ionic dialect, however, instead of νται and ντο there is found ατ*αι* and ατ*ο*, see § 103 Rem. III. 5.

II. The second general rule for the formation of the perfect 119
passive is, that when the first perfect active is formed in κα, this termination is merely changed into μαι, and this as follows, viz.

a) If the characteristic of the verb be a vowel, this change is directly effected, e. g.

πεποίηκα—πεποίημαι, σαι, ται, &c.
(νέω, νεύσω,) νένευκα —νένευμαι, σαι, ται, &c.

b) But when before the κ of the first perfect active, as also before the σω of the future, a lingual has dropped out, its place is supplied by an σ before the terminations of the perfect passive, e. g.

πείθω (πέπεικα) — πέπεισμαι, 3 pers. πέπεισται &c.
ἄδω (ᾄσω, ᾖκα) — ᾔσμαι, ᾔσται &c.
φράζω (πέφρακα) — πέφρασμαι, σται &c.

Before another σ, however, this σ is again omitted, as 2. pers. sing. πέπει-σαι, 2. pl. πέπεισθε, 3. pl. as above.

c) The rules for the perf. pass. of verbs in λ, μ, ν, ρ, are given separately in § 101 below.

Rem. 3. The *o* of the perfect active, which is derived from an *ε* in the present, does not pass into the perfect passive, as *κλέπτω* (*κέκλοφα*) *κέκλεμμαι*. But the following *three* verbs, viz. *τρέπω I turn*, *τρέφω I nourish*, *στρέφω I turn* (trans.) have in the perfect passive a peculiar change of the *ε* into *α*, as *τέτραμμαι*, *τέτραψαι*, &c. *τέθραμμαι* from *τρέφω* (that is *ΘΡΕΦΩ*, see § 18. 2), *ἔστραμμαι*.

Rem. 4. Some verbs change the diphthong *ευ*, which exists originally in their present, or is assumed by them in the future, into *υ* in the perfect passive, as *τεύχω*, (*τέτευχα*) *τέτυγμαι*. So also *φεύγω*, and *πνέω* (*πνεύσω πέπνευκα*) *πέπνυμαι*. In *χέω* (*χεύσω*) this change is already made in the perfect active *κέχυκα*, *κέχυμαι*. Of the variable quantity of some verbs *in* *ύω*, *ύνω*, see above § 95 Rem. 3.

Rem. 5. The *σ* before the termination of the perfect passive is assumed by several verbs, which have no letter or vowel, but a vowel for their characteristic, viz. *pure verbs*, as *ἀκούω ἤκουσμαι*, *κελεύω κεκέλευσμαι*, and particularly several of those which retain a short vowel unchanged, as *τελέω* (*τελέσω*) *τετέλεσμαι*.

Rem. 6. When *γγ* is brought to stand before *μ*, one *γ* is omitted, as *ἐλέγχω*, perf. *ἐλήλεγχα*, pass. *ἐλήλεγμαι· σφίγγω*, *ἔσφιγμαι*. The other terminations follow the rule, as *ἐλήλεγξαι*, *γκται*, &c. *ἔσφιγξαι*, &c.

Rem. 7. In like manner where the perfect passive would have *μμ*, and another *μ* is added from the root of the verb, one *μ* is naturally omitted, as *κάμπτω*, *κέκαμμαι*, *κέκαμψαι*, &c.

120 Rem. 8. The subjunctive and optative *can* only be formed, when the termination is preceded by a vowel allied with the termination of the subjunctive, or which combines with the *ι* of the optative, e. g.

*κτάομαι*, *κέκτημαι*, Subj. *κέκτωμαι*, *ῃ*, *ηται*, &c.
Opt. *κεκτήμην*, *κέκτῃο*, *κέκτητο*, &c.
*περάω*, *πεπέραμαι*, Opt. *πεπεραίμην*, &c.

Also when the vowel is *ι* or *υ*, optative tenses may be formed (as *υ* is a kindred vowel) by the suppression of the *ι*. The vowel must, however, be long, as *λύω*, *λέλυμαι* (see § 95 Rem. 3.) Opt. 3. pers. *λέλῡτο*. The use, however, of all these forms is very limited, and usually superseded by composition with the tenses of *εἶναι*. See the paradigm.

## § 99. THIRD FUTURE.

The Third Future or *Paulopostfuture* of the *passive*, in respect to signification (§ 139) and form, is derived from the *perfect passive*, of which it retains the augment, substituting *σομαι* for the termination of the perfect passive. It is therefore only necessary to take the ending of the 2d pers. perf. pass. in *σαι* (*ψαι*, *ξαι*) and change the *αι* into *ομαι*, e. g.

*τέτυμμαι* (*τέτυψαι*) — *τετυψομαι*
*τέτραμμαι* (*τέτραψαι*) — *τετράψομαι*
*πεφίλημαι* (*πεφίλησαι*) — *πεφιλήσομαι*
*πέπεισμαι* (*πέπεισαι*) — *πεπείσομαι*.

Rem. 1. In those cases, in which the vowel of the first future is shortened in the perfect passive, the third future makes it long again as *λελῡσομαι*. See § 95 Rem. 3.

Rem. 2. The verbs which have the temporal augment, and the verbs *λ*, *μ*, *ν*, *ϱ*, have no paulopostfuture.

## § 100. FIRST AND SECOND AORIST PASSIVE.

1. All verbs form the aorist of the passive either in *θην* or *ην*, and many in both ways at once. The former is called first aorist, the latter second aorist; see above § 89. 3.

2. The first aorist passive attaches *θην* to the characteristic of the verb, e. g.

*παιδεύω* — *ἐπαιδεύθην*
*στέφω* — *ἐστέφθην*.

It is here understood (see § 20), that the characteristic of the 121
verb, when it is a *smooth* or *middle* mute, is changed into one of the *aspirates*, e. g.

*λείπω*, *ἀμείβω*, — *ἐλείφθην*, *ἠμείφθην*
*λέγω*, *πλέκω*, — *ἐλέχθην*, *ἐπλέχθην*
*τύπτω* (*ΤΥΠΩ*) — *ἐτύφθην*
*τάσσω* (*ΤΑΓΩ*) — *ἐτάχθην*.

3. In respect to the remaining changes of the root, which take place in the series of the first future (§ 93. 2), the first aorist passive governs itself principally according to the perfect passive, inasmuch as it assumes σ in the same cases, e. g.

πείθω (πέπεισμαι) — ἐπείσθην
κομίζω (κεκόμισμαι) — ἐκομίσθην
τελέω (τετέλεσμαι) — ἐτελέσθην.

The radical vowel is also in most cases changed in the same way, as in the perfect passive, e. g.

φιλέω (πεφίλημαι) — ἐφιλήθην
τιμάω (τετίμημαι) — ἐτιμήθην
τεύχω (τέτυγμαι) — ἐτύχθην.

4. The second aorist passive attaches ην to the *pure* characteristic of the verb, and in so doing, follows all the rules given above for the second aorist active. It is necessary therefore to form the second aorist active, whether it is used or not, and then change the ον into ην, e. g.

τύπτω, ἔτυπον, — ἐτύπην
τρέπω, ἔτραπον, — ἐτράπην.

Rem. 1. A few verbs, whose characteristic is a vowel, assume σ in the first aorist passive, without having it in the perfect passive, as παύω, πέπαυμαι,—ἐπαύσθην· μνάομαι, μέμνημαι,—ἐμνήσθην. For the opposite exception σώζω, σέσωσμαι,—ἐσώθην, see anomalous verbs.

Rem. 2. Those which, without being verbs in λ, μ, ν, ρ, change their ε into α in the perfect passive (§ 98 Rem. 3), retain their ε in the first aorist, as στρέφω (ἔστραμμαι) ἐστρέφθην· τρέπω, ἐτράφθην· τρέφω, ἐθρέφθην.

Rem. 3. As it is not possible in the passive voice, for a confusion of the imperfect and second aorist to take place as in the active, so those verbs have a second aorist passive, which, according to § 96. 3, cannot have it in the active. In this case it may be formed from the imperfect active, as in other cases it is formed from the second aorist active. The rule, however, prevails that the long vowel is made short in the second aorist, e. g.

γράφω, impf. ἔγραφον, — ἐγράφην
τρίβω, impf. ἔτριβον, —ἐτρίβην (short ι).

122 Rem. 4. For the same reason also some verbs, whose radical vowel is ε, form a second aorist passive, without changing ε into α, as φλέγω, ἐφλέγην.

## § 101. VERBS IN λ, μ, ν, ρ.

1. The verbs, whose characteristic is one of the four letters λ, μ, ν, ρ, depart so extensively from the analogy of the other verbs, that it is necessary here to exhibit their peculiarities in one connected view.

2. All verbs of this class, strictly speaking, want the first future in σω, and have instead of it the second future (§ 95 Rem. 8.) The termination of this future, in the Ionic, is έω, έεις, Mid. έομαι, &c. and this in the common dialect is contracted as follows, viz.

νέμω, fut. νεμέω, com. νεμῶ
μένω, fut. μενέω, com. μενῶ.

Of this future the further inflection (νεμῶ, εῖς, εῖ, οῦμεν, εῖτε, οῦσι, &c. Mid. οῦμαι, ῇ, εῖται, &c. see in the paradigm,) is to be compared with the present of the contract verbs in έω (§ 105.)

3. The syllable before the termination, when it is long in the present, is without exception shortened in this future, e. g.

ψάλλω, στέλλω, fut. ψαλῶ, στελῶ
κρίνω, ἀμύνω, fut. κρῐνῶ, ἀμῦνῶ.

To this end, the diphthong αι is changed into short α, and ει into ε, as αἴρω, fut. ἀρῶ· κτείνω, fut. κτενῶ.

4. The first aorist of these verbs is formed also, without σ, in α alone. They retain therewith the characteristic as it is in the future, but lengthen again the syllable before the termination, independently however of the present, as they *either* simply lengthen the vowel of the future, e. g.

τίλλω (τῑλῶ) — ἔτῑλα
κρίνω (κρῐνῶ) — ἔκρῑνα
ἀμύνω (ἀμῦνῶ) — ἤμῡνα,

*or* they change the ε of the future into ει, and α into η, e. g.

μένω, στέλλω, τείνω, (μενῶ, στελῶ, τενῶ) — ἔμεινα, ἔστειλα, ἔτεινα
ψάλλω, φαίνω, (ψαλῶ, φανῶ) — ἔψηλα, ἔφηνα.

Several verbs, however, which have αι in the present, take a long α in the first aorist, as περαίνω (περανῶ), ἐπέρᾱνα, Inf. περᾶναι. 123

Rem. 1. The verbs *αἴρω* and *ἅλλομαι* beginning with *α*, have *α* in the first aorist, which, only in the indicative, in consequence of the augment, is changed into *η*, as *ἦρα, ἄραι, ἄρας· ἡλάμην, ἁλάμενος.**

5. The second aorist retains the vowel exactly as it is in the future. E. g.

*βάλλω* (*βαλῶ*) — *ἔβαλον*, pass. *ἐβάλην*
*φαίνω* (*φανῶ*) — a. 2 pass. *ἐφάνην*
*κλίνω* (*κλῖνῶ*) — a. 2 pass. *ἐκλίνην* (short *ι*).

But the *ε* of the future in *dissyllable* verbs is changed into *α* (comp. § 96. 2.) E. g.

*κτείνω* (*κτενῶ*) — *ἔκτανον*
*στέλλω* (*στελῶ*) — a. 2 pass. *ἐστάλην*.

Polysyllables retain the *ε*, as *ὀφείλω, ὤφελον.*

6. The second perfect, when it is used, is formed entirely according to the rules given above (§ 97. 2, 3.) E. g.

*θάλλω — τέθηλα, φαίνω — πέφηνα*
*ΔΡΕΜΩ — δέδρομα.*

The *ει* of the present, since (as appears from the future) it has its origin, in verbs of this class, not in the radical *ι*, but in *ε*, passes into *ο* alone, and not into *οι*, as *σπείρω* (*σπερῶ*), *ἔσπορα.*

7. The first perfect, the perfect passive, and first aorist passive, follow the general rules in attaching the terminations *κα, μαι,* &c. *θην*, to the characteristic, retaining the changes of the future. E. g.

*σφάλλω* (*σφαλῶ*) — *ἔσφαλκα, ἔσφαλμαι*
*φαίνω* (*φανῶ*) — *πέφαγκα, ἐφάνθην*
*αἴρω* (*ἀρῶ*) — *ἦρκα, ἦρμαι ἠρμένος, ἤρθην ἀρθείς,* Inf. *ἀρθῆναι.*

The perfect passive also drops the *σ* of the terminations *σθαι, σθε*, &c. (§ 98. 2.) E. g.

*σφάλλω, ἔσφαλμαι*, 2 pers. pl. *ἔσφαλθε*
*φύρω, πέφυρμαι*, inf. *πεφύρθαι.*

* The mode of writing with the *ι* subscript, as *ἦρα, ἆραι, ἔφηνα*, &c. and with the acute in the infinitives, as *περάναι* &c. is incorrect.

8. Here, however, the two following departures from the analogy of the other verbs are to be observed, viz. 124

a) When the future has an ε, the dissyllables in these tenses change it into α. E. g.

στέλλω (στελῶ)—ἔσταλκα, ἔσταλμαι, ἐστάλθην, aor. 2 pass. ἐστάλην
πείρω (περῶ) —πέπαρκα, πέπαρμαι, aor. 2 pass. ἐπάρην.

b) The following verbs in ίνω, είνω, ύνω, viz. κρίνω, κλίνω, τείνω, κτείνω, πλύνω, drop the ν in these tenses, and assume the short vowel of the future, but in such a way, that those in είνω change that short vowel, which is ε, into α. E. g.

κρίνω (κρῐνῶ) — κέκρῐκα, κέκρῐμαι, ἐκρῐ́θην
τείνω (τενῶ) — τέτᾰκα τέτᾰμαι, ἐτᾰ́θην
πλύνω (πλῠνῶ) — πέπλῠκα πέπλῠμαι, ἐπλῠ́θην.

Rem. 2. The polysyllables, according to the rule, retain ε unchanged in the penult, as ἀγγέλλω, ἤγγελκα, ἠγγέλθην. This is done also in the perfect passive of dissyllables which begin with ε, as εἴρω, ἔρμαι.

Rem. 3. The verbs which retain ν, occasion difficulty in the perfect passive. They preserve, however, the ν unchanged in the following cases, viz.

a) In the second person singular, where it even remains before σ, as φαίνω, πέφανσαι.

b) In the terminations which begin with σθ, in which however the σ is dropped in consequence of the ν, as inf. πεφάνθαι. See no. 7 above.

c) In the 3d sing. as πέφανται *he has appeared.*

In the same manner, however, the 3d pl. is formed, (as κέκρανται from κραίνω,) where ν is omitted, according to the next remark. But this form is extremely rare on account of this very confusion, and the compound form with εἰσί is preferred.

Rem. 4. Before the terminations beginning with μ, the following is the usage with respect to the ν.

a) The ν passes into μ, as ἤσχυμμαι from αἰσχύνω.

b) The ν is dropped, retaining the long vowel, as τετράχῡμαι from τραχύνω.

c) Most commonly instead of ν we find σ, as φαίνω (φανῶ), πέφασμαι· μολύνω, μεμόλυσμαι.

Rem. 5. The elder and the Æolic dialects formed the future and the first aorist, even of these verbs, with σ, as κείρω ἔκερσα, τείρω τέρσω, which form is the most usual in some verbs, as φύρω *I knead*, φύρσω.

125 § 102. VERBALS IN τός AND τέος.

1. With the formation of the tenses must be connected that of the verbal adjectives in τός and τέος, which, in signification and use, nearly resemble participles. See the Remark below.

2. Both terminations always have the accent, and are attached immediately to the characteristic of the verb, which undergoes the changes required by the general rule. The vowel is in various cases changed. These changes coincide in every respect with those of the aorist passive, except that of course when the aorist has φθ, χθ, these forms have πτ, κτ. We can therefore compare with these verbals the 3d sing. perf. passive, which has also τ, though in respect to the leading syllable it departs, in many verbs, both from the first aorist and the verbals.

3. Accordingly we have the following forms of verbals, viz.

| | | | | |
|---|---|---|---|---|
| πλέκω | (πέπλεκται, | ἐπλέχθην) | — | πλεκτός |
| | | | | πλεκτέος |
| λέγω | (λέλεκται | ἐλέχθην) | — | λεκτός |
| γράφω | (γέγραπται, | ἐγράφθην) | — | γραπτός |
| στρέφω | (ἔστραπται, | ἐστρέφθην | — | στρεπτός |
| φωράω | (πεφώραται, | ἐφωράθην) | — | φωρατέος |
| φιλέω | (πεφίληται, | ἐφιλήθην) | — | φιλητέος |
| αἱρέω | (ᾕρηται, | ᾑρέθην) | — | αἱρετός |
| παύω | (πέπαυται, | ἐπαύσθην) | — | παυστέος |
| στέλλω | (ἔσταλται, | ἐστάλθην) | — | σταλτέος |
| τείνω | (τέταται, | ἐτάθην) | — | τατέος |
| χέω | (κέχυται, | ἐχύθην) | — | χυτός |
| πνέω | (πέπνυται, | ἐπνεύσθην) | — | πνευστός. |

Remark. The verbal in τός corresponds in form with the Latin participle in *tus*, and has in fact the same signification, e. g. πλεκτός *woven*, στρεπτός *twisted*. But most commonly it conveys the idea of possibility, like the Latin termination *ilis*, as στρεπτός *versatilis, flexible*, ὁρατός *visibilis, visible*, ἀκουστός *audible*. The verbal in τέος, meantime, has the idea of necessity, and corresponds with the Latin participle in *dus*, as φιλητέος *amandus, a person to be loved*. See § 134. Rem. 4.

## § 103. THE BARYTON VERB.

1. The foregoing rules, as well as the other details of the various modes and tenses, will now be all illustrated in an example with the common baryton verb *τύπτω*, to which will be subjoined some other peculiar examples of baryton verbs as they are used, and lastly one of the class in *λ*, *μ*, *ν*, *ρ*, viz. *ἄγγελλω*. 126

2. Baryton verbs, as was explained above in § 10. 2, are in their natural form, in which the termination of the present tense is always unaccented; in distinction from those, whose two last syllables are contracted and marked with a circumflex, and hence called *verba contracta* by the Latin grammarians, and *perispomena* by the Greek. The latter will be treated separately below.

Rem. 1. The learner will bear in mind that *τύπτω* is here used only as a paradigm or example, in which every thing is exhibited in one view, which belongs to the various verbs of this kind, although neither *τύπτω* nor any other single verb is found in all the modes and tenses here given.* See § 104.

2. It was formerly usual to give the second future active and middle with the paradigm of *τύπτω*. Inasmuch, however, as this form is wanting in all the verbs of the class to which *τύπτω* belongs viz. those whose characteristic is not *λ*, *μ*, *ν*, *ρ*, of course in the greatest number of verbs, it was here omitted in the preceding edition, but introduced in full in *ἀγγέλλω*, in the paradigm of verbs in *λ*, *μ*, *ν*, *ρ*. It is now subjoined also in *τύπτω*.

Rem. 3. In order to have the whole conjugation in one view, a table is subjoined, which gives the first person of the declinable modes, the second person of the imperative, the infinitive, and the masculine gender of the participle, in all the tenses of the active, passive, and middle voices. This is immediately followed by the same verb, inflected at full length.

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* The parts of *τύπτω* in actual use may be seen in the list of anomalous verbs, where it is placed, in consequence of another form of the future not here introduced, viz. *τυπτήσω*.

| | | INDICATIVE. | SUBJUNCTIVE. | OPTATIVE. | IMPER. | INFINITIVE. | PARTICIPLE. |
|---|---|---|---|---|---|---|---|
| ACTIVE | Present | τύπτω | τύπτω | τύπτοιμι | τύπτε | τύπτειν | τύπτων |
| | Imperfect | ἔτυπτον | | | | | |
| | 1 Perfect | τέτυφα | τετύφω | τετύφοιμι | τέτυφε | τετυφέναι | τετυφώς |
| | 1 Pluperfect | ἐτετύφειν | | | | | |
| | 2 Perfect | τέτυπα | τετύπω | τετύποιμι | τέτυπε | τετυπέναι | τετυπώς |
| | 2 Pluperfect | ἐτετύπειν | | | | | |
| | 1 Future | τύψω | | τυψοῖμι | | τύψειν | τύψων |
| | 1 Aorist | ἔτυψα | τύψω | τύψαιμι | τύψον | τύψαι | τύψας |
| | 2 Future | τυπῶ | | τυποῖμι | | τυπεῖν | τυπῶν |
| | 2 Aorist | ἔτυπον | τύπω | τύποιμι | τύπε | τυπεῖν | τυπών |
| PASSIVE | Present | τύπτομαι | τύπτωμαι | τυπτοίμην | τύπτου | τύπτεσθαι | τυπτόμενος |
| | Imperfect | ἐτυπτόμην | | [εἴην* | | | |
| | Perfect | τέτυμμαι | τετυμμένος ὦ * | τετυμμένος | τέτυψο | τετύφθαι | τετυμμένος |
| | Pluperfect | ἐτετύμμην | | | | | |
| | 1 Future | τυφθήσομαι | | τυφθησοίμην | | τυφθήσεσθαι | τυφθησόμενος |
| | 1 Aorist | ἐτύφθην | τυφθῶ | τυφθείην | τύφθητι | τυφθῆναι | τυφθείς |
| | 2 Future | τυπήσομαι | | τυπησοίμην | | τυπήσεσθαι | τυπησόμενος |
| | 2 Aorist | ἐτύπην | τυπῶ | τυπείην | τύπηθι | τυπῆναι | τυπείς |
| | 3 Future | τετύψομαι | | τετυψοίμην | | τετύψεσθαι | τετυψόμενος |
| MIDDLE | Present and Imperfect, Perfect and Pluperfect, see in the Passive. | | | | | | |
| | 1 Future | τύψομαι | | τυψοίμην | | τύψεσθαι | τυψόμενος |
| | 1 Aorist | ἐτυψάμην | τύψωμαι | τυψαίμην | τύψαι | τύψασθαι | τυψάμενος |
| | 2 Future | τυποῦμαι | | τυποίμην | | τυπεῖσθαι | τυπούμενος |
| | 2 Aorist | ἐτυπόμην | τύπωμαι | τυποίμην | τυποῦ | τυπέσθαι | τυπόμενος |

* For the regular subjunctive and optative, which occur in only a few verbs, see above in § 98 Rem. 8. For that which is here given, see § 103. IV.

INDICATIVE MODE. 128

Present, *I strike.*

| | | | |
|---|---|---|---|
| S. | τύπτω, | τύπτεις, | τύπτει, |
| D. | | τύπτετον, | τύπτετον, |
| P. | τύπτομεν, | τύπτετε, | τύπτουσι (ν). |

Imperfect, *I was striking.*

| | | | |
|---|---|---|---|
| S. | ἔτυπτον, | ἔτυπτες, | ἔτυπτε (ν), |
| D. | | ἐτύπτετον, | ἐτυπτέτην, |
| P. | ἐτύπτομεν, | ἐτύπτετε, | ἔτυπτον. |

First Perfect, *I have struck.*

| | | | |
|---|---|---|---|
| S. | τέτυφα, | τέτυφας, | τέτυφε (ν), |
| D. | | τετύφατον, | τέτυφατον |
| P. | τετύφαμεν, | τετύφατε, | τετύφᾶσι (ν). |

First Pluperfect, *I had struck.*

| | | | |
|---|---|---|---|
| S. | ἐτετύφειν, | ἐτετύφεις, | ἐτετύφει, |
| D. | | ἐτετύφειτον, | ἐτετυφείτην, |
| P. | ἐτετύφειμεν, | ἐτετύφειτε, | ἐτετύφεισαν or εσαν. |

Second Perfect, *I have struck.*

| | | | |
|---|---|---|---|
| S. | τέτυπα, | τέτυπας, | τέτυπε (ν) |
| D. | | τετύπατον, | τετύπατον, |
| P. | τετύπαμεν, | τετύπατε, | τετύπᾶσι. |

Second Pluperfect, *I had struck.*

| | | | |
|---|---|---|---|
| S. | ἐτετύπειν, | ἐτετύπεις, | ἐτετύπει, |
| D. | | ἐτετύπειτον, | ἐτετυπείτην, |
| P. | ἐτετύπειμεν, | ἐτετύπειτε, | ἐτετύπεισαν or εσαν. |

First Future, *I shall strike.*

| | | | |
|---|---|---|---|
| S. | τύψω, | τύψεις, | τύψει, |
| D. | | τύψετον, | τύψετον, |
| P. | τύψομεν, | τύψετε, | τύψουσιν. |

First Aorist, *I struck.*

| | | | |
|---|---|---|---|
| S. | ἔτυψα, | ἔτυψας, | ἔτυψε (ν), |
| D. | | ἐτύψατον, | ἐτυψάτην, |
| P. | ἐτύψαμεν, | ἐτύψατε, | ἔτυψαν. |

Second Future, *I shall strike.*

| | | | |
|---|---|---|---|
| S. | τυπῶ, | τυπεῖς, | τυπεῖ, |
| D. | | τυπεῖτον | τυπεῖτον, |
| P. | τυποῦμεν, | τυπεῖτε, | τυποῦσι (ν). |

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Second Aorist, *I struck.*

| | | | |
|---|---|---|---|
| S. | ἔτυπον, | ἔτυπες, | ἔτυπε (ν), |
| D. | | ἐτύπετον, | ἐτυπέτην, |
| P. | ἐτύπομεν, | ἐτύπετε, | ἔτυπον. |

SUBJUNCTIVE MODE.

Present.

| | | | |
|---|---|---|---|
| S. | τύπτω, | τύπτῃς, | τύπτῃ, |
| D. | | τύπτητον, | τύπτητον, |
| P. | τύπτωμεν, | τύπτητε | τύπτωσι (ν). |

Perfect.

| | | | |
|---|---|---|---|
| S. | τετύφω, | τετύφῃς, | τετύφῃ |
| D. | | τετύφητον, | τετύφητὸν |
| P. | τετύφωμέν | τετύφητε, | τετύφωσι (ν) |

First Aorist.

| | | | |
|---|---|---|---|
| S. | τύψω, | τύψῃς, | τύψῃ, |
| D. | | τύψητον, | τύψητον, |
| P. | τύψωμεν, | τύψητε, | τύψωσι (ν). |

Second Aorist.

| | | | |
|---|---|---|---|
| S. | τύπω, | τύπῃς, | τύπῃ, |
| D. | | τύπητον, | τύπητον, |
| P. | τύπωμεν, | τύπητε, | τύπωσι (ν). |

OPTATIVE MOOD.

Present.

| | | | |
|---|---|---|---|
| S. | τύπτοιμι, | τύπτοις, | τύπτοι, |
| D. | | τύπτοιτον, | τυπτοίτην, |
| P. | τύπτοιμεν, | τύπτοιτε, | τύπτοιεν. |

Perfect.

| | | | |
|---|---|---|---|
| S. | τετύφοιμι, | τετύφοις, | τετύφοι, |
| D. | | τετύφοιτον, | τετυφοίτην, |
| P. | τετύφοιμεν, | τετύφοιτε, | τετύφοιεν. |

First Future. 130

| | | | |
|---|---|---|---|
| S. | τύψοιμι, | τύψοις, | τύψοι, |
| D. | | τύψοιτον, | τυψοίτην, |
| P. | τύψοιμεν, | τύψοιτε, | τύψοιεν. |

First Aorist.

| | | | |
|---|---|---|---|
| S. | τύψαιμι, | τύψαις, | τύψαι, |
| D. | | τύψαιτον, | τυψαίτην, |
| P. | τύψαιμεν, | τύψαιτε, | τύψαιεν.* |

Second Future.

| | | | |
|---|---|---|---|
| S. | τυποῖμι, | τυποῖς, | τυποῖ, |
| D. | | τυποῖτον, | τυποίτην, |
| P. | τυποῖμεν, | τυποῖτε, | τυποῖεν. |

* See Remark III. 3. below.

Second Aorist.

| | | | |
|---|---|---|---|
| S. | τύποιμι, | τύποις, | τύποι, |
| D. | | τύποιτον, | τυποίτην, |
| P. | τύποιμεν, | τύποιτε, | τύποιεν. |

IMPERATIVE MODE.

Present, *Strike.*

| | | |
|---|---|---|
| S. | τύπτε, | τυπτέτω, |
| D. | τύπτετον, | τυπτέτων, |
| P. | τύπτετε, | τυπτέτωσαν or τυπτόντων. |

Perfect.

| | | |
|---|---|---|
| S. | τέτυφε, | τετυφέτω, |
| D. | τετύφετον, | τετυφέτων, |
| P. | τετύφετε, | τετυφέτωσαν. |

First Aorist.

| | | |
|---|---|---|
| S. | τύψον, | τυψάτω, |
| D. | τύψατον, | τυψάτων, |
| P. | τύψατε, | τυψάτωσαν. |

Second Aorist.

| | | |
|---|---|---|
| S. | τύπε, | τυπέτω, |
| D. | τύπετον, | τυπέτων, |
| P. | τύπετε, | τυπέτωσαν. |

INFINITIVE MODE.

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| | | |
|---|---|---|
| Present | τύπτειν | *to strike.* |
| First Perfect | τετυφέναι | *to have struck.* |
| Second Perfect | τετυπέναι | *to have struck.* |
| First Future | τύψειν | *to be about to strike.* |
| First Aorist | τύψαι | *to have struck.* |
| Second Future | τυπεῖν | *to be about to strike.* |
| Second Aorist | τυπεῖν | *to have struck.* |

PARTICIPLES.

Present, *striking.*

| | | | |
|---|---|---|---|
| N. | τύπτων, | τύπτουσα, | τύπτον, |
| G. | τύπτοντος, | τυπτούσης, | τύπτοντος, &c. |

Perfect, *having struck.*

| | | | |
|---|---|---|---|
| N. | τετυφώς, | τετυφυῖα, | τετυφός, |
| G. | τετυφότος, | τετυφυίας, | τετυφότος. |

First Future, *about to strike.*

| | | | |
|---|---|---|---|
| N. | τύψων, | τύψουσα, | τύψον, |
| G. | τύψοντος, | τυψούσης, | τύψοντος. |

First Aorist, *having struck.*

| | | | |
|---|---|---|---|
| N. | τύψᾱς, | τύψᾱσα, | τύψαν, |
| G. | τύψαντος, | τυψάσης, | τύψαντος. |

Second Future, *about to strike.*

| | | | |
|---|---|---|---|
| N. | τυπῶν, | τυποῦσα, | τυποῦν, |
| G. | τυποῦντος, | τυπούσης, | τυποῦντος. |

Second Aorist, *having struck.*

| | | | |
|---|---|---|---|
| N. | τυπών, | τυπούσα, | τυπόν, |
| G. | τυπόντος, | τυπούσης, | τυπόντος. |

PASSIVE

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| | INDICATIVE. | SUBJUNCTIVE. | OPTATIVE. |
|---|---|---|---|
| Present S. | τύπτομαι | τύπτωμαι | τυπτοίμην |
| *I am struck* | τύπτῃ or ει * | τύπτῃ | τύπτοιο |
| | τύπτεται | τύπτηται | τύπτοιτο |
| D. | τυπτόμεθον | τυπτώμεθον | τυπτοίμεθον |
| | τύπτεσθον | τύπτησθον | τύπτοισθον |
| | τύπτεσθον | τύπτησθον | τυπτοίσθην |
| P. | τυπτόμεθα * | τυπτώμεθα | τυπτοίμεθα |
| | τύπτεσθε | τύπτησθε | τύπτοισθε |
| | τύπτονται | τύπτωνται | τύπτοιντο |
| Imperfect S. | ἐτυπτόμην | D. ἐτυπτόμεθον | P. ἐτυπτόμεθα |
| *I was struck* | ἐτύπτου | ἐτύπτεσθον | ἐτύπτεσθε |
| | ἐτύπτετο | ἐτυπτέσθην | ἐτύπτοντο |
| Perfect S. | τέτυμμαι | τετυμμένος ὦ | τετυμμένος εἴην |
| *I have been struck* | τέτυψαι | See below the verb εἰμί | |
| | τέτυπται | | |
| D. | τετύμμεθον | | |
| | τέτυφθον | | |
| | τέτυφθον | | |
| P. | τετύμμεθα | | |
| | τέτυφθε | | |
| | τετυμμένοι εἰσίν | | |
| Pluperfect S. | ἐτετύμμην | D. ἐτετύμμεθον | P. ἐτετύμμεθα |
| *I had been struck* | ἐτέτυψο | ἐτέτυφθον | ἐτέτυφθε |
| | ἐτέτυπτο | ἐτετύφθην | τετυμμένοι ἦσαν |
| 1 Future | τυφθήσομαι | Subj. wanting | τυφθησοίμην |
| *I shall be struck* | τυφθήσῃ or ει, &c. as in the Present | | τυφθήσοιο &c. as in the Present |
| 1 Aorist S. | ἐτύφθην | τυφθῶ | τυφθείην |
| *I was struck* | ἐτύφθης | τυφθῇς | τυφθείης |
| | ἐτύφθη | τυφθῇ | τυφθείη |
| D. | — | — | — |
| | ἐτύφθητον | τυφθῆτον | τυφθείητον |
| | ἐτυφθήτην | τυφθῆτον | τυφθειήτην |
| P. | ἐτύφθημεν | τυφθῶμεν | τυφθείημεν τυφθεῖμεν |
| | ἐτύφθητε | τυφθῆτε | τυφθείητε τυφθεῖτε |
| | ἐτύφθησαν | τυφθῶσι (ν) | (τυφθείησαν) τυφθεῖεν † |

| | | | |
|---|---|---|---|
| 2 Future | τυπήσομαι | *I shall be struck* | through all the |
| 2 Aorist | ἐτύπην | *I was struck* | through all the |
| 3 Future | τετύψομαι | *I shall have been struck*, | through all the |

* See below Rem. II. 3.

† The shorter form is more commonly

VOICE.

| IMPERATIVE. | INFINITIVE. | PARTICIPLE. |
|---|---|---|
| *be struck* | τύπτεσθαι | τυπτόμενος, η, ον |
| τύπτου | *to be struck* | *being struck* |
| τυπτέσθω | | |
| τύπτεσθον | | |
| τυπτέσθων | | |
| τύπτεσθε | | |
| τυπτέσθωσαν or τυπτέσθων | | |

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| | | |
|---|---|---|
| | τετύφθαι | τετυμμένος, η, ον |
| τετύψο *have been struck* | *to have been* | *having been struck* |
| τετύφθω | *struck* | |
| τέτυφθον | | |
| τετύφθων | | |
| τέτυφθε | | |
| τετύφθωσαν or τετύφθων | | |

| | | |
|---|---|---|
| Imperat. wanting | τυφθήσεσθαι | τυφθησόμενος, |
| | *to be about to* | η, ον *about to be* |
| | *be struck* | *struck* |
| | τυφθῆναι | τυφθείς *struck* |
| τύφθητι *be struck* | *to have been* | τυφθεῖσα |
| τυφθήτω | *struck* | τυφθέν |
| | | Gen. |
| τύφθητον | | τυφθέντος |
| τυφθήτων | | |
| τύφθητε | | |
| τυφθήτωσαν | | |

Modes like the 1 Future

Modes like the 1 Aorist

Modes like the 1 Future

used in the 1st and 2d persons, and always in the 3d.

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MIDDLE

*The Present, the Imperfect, the Perfect, and the Pluperfect*

| | INDICATIVE. | SUBJUNCTIVE. | OPTATIVE. |
|---|---|---|---|
| 1 Future | τύψομαι<br>like the Present pass. | wanting | τυψοίμην<br>like the present pass. |
| 1 Aorist S. | ἐτυψάμην | τύψωμαι | τυψαίμην |
| | ἐτύψω | τύψῃ | τύψαιο |
| | ἐτύψατο | τύψηται | τύψαιτο |
| D. | ἐτυψάμεθον | τυψώμεθον | τυψαίμεθον |
| | ἐτύψασθον | τύψησθον | τύψαισθον |
| | ἐτυψάσθην | τυψησθον | τυψαίσθην |
| P. | ἐτυψάμεθα | τυψώμεθα | τυψαίμεθα |
| | ἐτύψασθε | τύψησθε | τύψαισθε |
| | ἐτύψαντο | τύψωνται | τυψαιντο |
| 2 Future S. | τυποῦμαι | wanting | τυποίμην |
| | τυπῇ or εῖ | | τυποῖο |
| | τυπεῖται | | τυποῖτο |
| D. | τυπούμεθον | | τυποίμεθον |
| | τυπεῖσθον | | τυποῖσθον |
| | τυπεῖσθον | | τυποῖσθον |
| P. | τυπούμεθα | | τυποίμεθα |
| | τυπεῖσθε | | τυποῖσθε |
| | τυποῦνται | | τυποῖντο |
| 2 Aorist | ἐτυπόμην<br>like the Imperfect pass. | τύπωμαι<br>These two modes like the Present pass. | τυποίμην |

The verbal adjectives (§ 102) are

VOICE.

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*tenses are the same as in the Passive Voice.*

| IMPERATIVE. | INFINITIVE. | PARTICIPLE. |
|---|---|---|
| wanting | τύψεσθαι | τυψόμενος, η, ον |
| | τύψασθαι | τυψάμενος, η, ον |
| τύψαι<br>τυψάσθω | | |
| τύψασθον<br>τυψάσθων | | |
| τύψασθε<br>τυψάσθωσαν or τυψάσθων | | |
| wanting | τυπεῖσθαι | τυπούμενος, η, ον |
| τυποῦ<br>τυπέσθω<br>τύπεσθον<br>τυπέσθων<br>τύπεσθε<br>τυπέσθωσαν or τυπέσθων | τυπέσθαι | τυπόμενος, η, ον |

τυπτός, τυπτέος.

EXAMPLES OF OTHER BARYTON VERBS AS THEY OCCUR IN USE.

I. *παιδεύω I educate*, Middle *I cause to educate*.

ACTIVE VOICE.

| *Ind.* | *Subj.* | *Opt.* | *Imper.* |
|---|---|---|---|
| Pres. *παιδεύω* | *παιδεύω* | *παιδεύοιμι* | *παίδευε* |
| *παιδεύεις* | *παιδεύῃς* | *παιδεύοις* | *παιδευέτω* |
| *παιδεύει* | *παιδεύῃ* &c. | *παιδεύοι* &c. | &c. |
| &c. | | | |

| *Inf.* | *Partic.* |
|---|---|
| *παιδεύειν* | *παιδεύων* |
| | *παιδεύουσα* |
| | *παιδεῦον* |

Imperf.
*ἐπαίδευον*, *ες*, *ε* (*ν*) &c.

| Perf. *Ind.* | *Subj.* *πεπαιδεύκω* | *Opt.* *πεπαιδεύκοιμι* |
|---|---|---|
| *πεπαίδευκα*, | *Imp.* not in use | *Inf.* *πεπαιδευκέναι* |
| *ας*, *ε* (*ν*) &c. | *Part.* *πεπαιδευκώς*, *υῖα*, *ός* | |

Pluperf.
*ἐπεπαιδεύκειν*, *εις*, *ει*, &c.

| Future | *Opt.* *παιδεύσοιμι* | *Inf.* *παιδεύσειν* |
|---|---|---|
| *παιδεύσω* | *Part.* *παιδεύσων* | |

| Aorist. | *Subj.* | *Opt.* | *Imper.* |
|---|---|---|---|
| *ἐπαίδευσα*, *ας*, | *παιδεύσω* | *παιδεύσαιμι* | *παίδευσον* |
| *ε* (*ν*) &c. | *ῃς*, *ῃ*, &c. | *παιδεύσαις* | *παιδευσάτω* |
| | | *παιδεύσαι* &c. | &c. |

| *Inf.* | *Part.* |
|---|---|
| *παιδεῦσαι* | *παιδεύσας* |
| | *παιδεύσασα* |
| | *παιδεῦσαν* |

PASSIVE VOICE.

| Pres. *Ind.* | *Subj.* | *Opt.* | *Imper.* |
|---|---|---|---|
| παιδεύομαι | παιδεύωμαι | παιδευοίμην | παιδεύου |
| παιδεύῃ or ει | παιδεύῃ | παιδεύοιο | παιδευέσθω |
| παιδεύεται | παιδεύηται &c. | παιδεύοιτο &c. | &c. |
| &c. | *Inf.* | *Part.* | |
| | παιδεύεσθαι | παιδευόμενος, η, ον | |

Imperf.
ἐπαιδευόμην, ἐπαιδεύου, ἐπαιδεύετο &c.

Perf. *Ind.*

| S. | D. | P. |
|---|---|---|
| πεπαίδευμαι | πεπαιδεύμεθον | πεπαιδεύμεθα |
| πεπαίδευσαι | πεπαίδευσθον | πεπαίδευσθε |
| πεπαίδευται | πεπαίδευσθον | πεπαίδευνται |

*Subj.* and *Opt.* wanting. *Imp.* πεπαίδευσο πεπαιδεύσθω &c.

*Inf.* πεπαιδεῦσθαι *Part.* πεπαιδευμένος

Pluperf.

| S. | D. | P. |
|---|---|---|
| ἐπεπαιδεύμην | ἐπεπαιδεύμεθον | ἐπεπαιδεύμεθα |
| ἐπεπαίδευσο | ἐπεπαίδευσθον | ἐπεπαίδευσθε |
| ἐπεπαίδευτο | ἐπεπαιδεύσθην | ἐπεπαίδευντο |

| Future. *Ind.* | *Opt.* | *Inf.* |
|---|---|---|
| παιδευθήσομαι | παιδευθησοίμην | παιδευθησεσθαι |
| | *Part.* παιδευθησόμενος | |

| Aor. *Ind.* | *Subj.* | *Opt.* | *Imp.* |
|---|---|---|---|
| ἐπαιδεύθην | παιδευθῶ | παιδευθείην | παιδεύθητι |
| | *Inf.* παιδευθῆναι | *Part.* παιδευθείς | |

| 3 Future. *Ind.* | *Opt.* | *Inf.* |
|---|---|---|
| πεπαιδεύσομαι | πεπαιδευσοίμην | πεπαιδεύσεσθαι |
| | *Part.* πεπαιδευσόμενος | |

MIDDLE VOICE.

| Future. *Ind.* | *Opt.* | *Inf.* |
|---|---|---|
| παιδεύσομαι | παιδευσοίμην | παιδεύσεσθαι |
| | *Part.* παιδευσόμενος | |

| Aor. *Ind.* | *Subj.* | *Opt.* | *Imp.* |
|---|---|---|---|
| ἐπαιδευσάμην | παιδεύσωμαι | παιδευσαίμην | παίδευσαι |
| σω, σατο &c. | η, ηται &c. | αιο, αιτο &c. | παιδευσάσθω |
| | *Inf.* παιδεύσασθαι | *Part.* παιδευσάμενος | [&c. |

Verbal Adjectives παιδευτός, παιδευτέος.

II. *σείω I shake*, Middle *I move myself vehemently.*

ACTIVE VOICE.

Pres. *σείω* *Subj.* *σείω*. *Opt.* *σείοιμι*, *σείοις*, *σείοι* &c.
*Imp.* *σείε*, *σειέτω* &c. *Infin.* *σείειν*.
*Part.* *σείων*, *σείουσα*, *σεῖον*.

Imperf. *ἔσειον*. Perf. *σέσεικα*. Pluperf. *ἐσεσείκειν*. Fut. *σείσω*.

Aor. *ἔσεισα*. *Subj.* *σείσω*. *Opt.* *σείσαιμι*, *σείσαις*, *σείσαι* &c.
*Imper.* *σεῖσον*, *άτω* &c. *Inf.* *σεῖσαι*.
*Part.* *σείσας*, *σείσασα*, *σεῖσαν*.

PASSIVE VOICE.

Pres. *σείομαι* Imperf. *ἐσειόμην*.

Perf. *σέσεισμαι* D. *σεσείσμεθον* P. *σεσείσμεθα*
*σέσεισαι* *σέσεισθον* *σέσεισθε*
*σέσεισται* *σέσεισθον* 3 pers. wanting.
*Subj.* and *Opt.* wanting. *Imp.* *σέσεισο*, *σεσείσθω* &c.
*Inf.* *σεσεῖσθαι* *Part.* *σεσεισμένος*

Pluperf. *ἐσεσείσμην* D. *ἐσεσείσμεθον* P. *ἐσεσείσμεθα*
*ἐσέσεισο* *ἐσέσεισθον* *ἐσέσεισθε*
*ἐσέσειστο* *ἐσεσείσθην* 3 pers. wanting.

Fut. *σεισθήσομαι* Aor. *ἐσείσθην* 3 Fut. *σεσείσομαι*

MIDDLE VOICE.

Fut. *σείσομαι* Aor. *ἐσεισάμην*

Verbal Adjectives *σειστός*, *σειστέος*.

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III. *λείπω I leave*, Middle (poetical) *I remain.*

ACTIVE VOICE.

Pres. *λείπω* *Subj.* *λείπω* *Opt.* *λείποιμι*, *λείποις*, *λείποι* &c.
*Imp.* *λεῖπε* *Inf.* *λείπειν* *Part.* *λείπων*

Imperf. *ἔλειπον*

Perf. (2) *λέλοιπα* Pluperf. *ἐλελοίπειν*

Fut. *λείψω*

Aor. (2) *ἔλιπον* *Subj.* *λίπω* *Opt.* *λίποιμι* *Imp.* *λίπε*
*Inf.* *λιπεῖν* *Part.* *λιπών*, *οῦσα*, *όν*.

PASSIVE VOICE.

Pres. *λείπομαι* Imperf. *ἐλειπόμην*
Perf. *λέλειμμαι* *Subj.* and *Opt.* wanting.
*λέλειψαι* *Imp. λέλειψο, λελείφθω* &c.
*λέλειπται* &c. *Inf. λελεῖφθαι* *Part. λελειμμένος*
Pluperf. *ἐλελείμμην, ψο, πτο* &c.
Fut. *λειφθήσομαι* Aor. *ἐλείφθην*
3 Fut. *λελείψομαι.*

MIDDLE VOICE.

Fut. *λείψομαι*
Aor. (2) *ἐλιπόμην* *Subj. λίπωμαι* *Opt. λιποίμην*
*Imp. λιποῦ* &c. Plur. *λίπεσθε* &c.
*Inf. λιπέσθαι* *Part. λιπόμενος*
Verbal Adjectives *λειπτός, λειπτέος.*

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IV. *γράφω I write*, Middle *I write for myself, I accuse.*

ACTIVE VOICE.

Pres. *γράφω* Imperf. *ἔγραφον*
Perf. *γέγραφα* Pluperf. *ἐγεγράφειν*
Fut. *γραψω* Aor. *ἔγραψα.*

PASSIVE VOICE.

Pres. *γράφομαι* Imperf. *ἐγραφόμην*
Perf. *γέγραμμαι, γέγραψαι, γέγραπται* &c.
Pluperf. *ἐγεγράμμην, ψο, πτο* &c.
1 Fut. *γραφθήσομαι* seldom used
1 Aor. *ἐγράφθην* seldom used
2 Fut. *γραφήσομαι* 2 Aor. *ἐγράφην*
3 Fut. *γεγράψομαι.*

MIDDLE VOICE.

Fut. *γράψομαι* Aor. *ἐγραψάμην.*
Verbal Adjectives *γραπτός, γραπτέος.*

V. ἄρχω *I lead, rule,* Middle *I begin.*

ACTIVE VOICE.

Pres. ἄρχω Imperf. ἦρχον
Perf. (ἦρχα) and Pluperf. are very rarely used
Fut. ἄρξω
Aor. ἦρξα *Subj.* ἄρξω *Opt.* ἄρξαιμι, ἄρξαις, ἄρξαι &c.
*Imp.* ἄρξον, ἀρξάτω &c.
*Inf.* ἄρξαι *Part.* ἄρξας.

PASSIVE VOICE.

| | | | |
|---|---|---|---|
| Pres. | ἄρχομαι | Imperf. ἠρχόμην | |
| Perf. | ἦργμαι | D. ἤργμεθον | P. ἤργμεθα |
| | ἦρξαι | ἦρχθον | ἦρχθε |
| | ἦρκται | ἦρχθον | 3d pers. wanting |
| | *Subj.* and *Opt.* wanting. | *Imp.* ἦρξο, ἤρχθω &c. | |
| | *Inf.* ἦρχθαι | *Part.* ἠργμένος | |
| Pluperf. | ἤργμην | D. ἤργμεθον | P. ἤργμεθα |
| | ἦρξο | ἦρχθον | ἦρχθε |
| | ἦρκτο | ἤρχθην | 3d pers. wanting |
| Fut. | ἀρχθήσομαι | | |
| Aor. | ἤρχθην | *Subj.* ἀρχθῶ *Opt.* ἀρχθείην *Imp.* ἄρχθητι | |
| | *Inf.* ἀρχθῆναι *Part.* ἀρχθείς | | |

3 Future wanting (see § 99 Rem. 2.)

MIDDLE VOICE.

Fut. ἄρξομαι
Aor. ἠρξάμην *Subj.* ἄρξωμαι *Opt.* ἀρξαίμην *Imp.* ἄρξαι
*Inf.* ἄρξασθαι *Part.* ἀρξάμενος [άσθω &c.

Verbal Adjectives (in an active and middle meaning)
ἀρκτός, ἀρκτέος.

VI. *σκευάζω I prepare.*

ACTIVE VOICE.

Pres. *σκευάζω* Imperf. *ἐσκεύαζον*
Perf. *ἐσκεύακα*
*Subj. ἐσκευάκω* *Opt. ἐσκευάκοιμι* *Imp.* not used
*Inf. ἐσκευακέναι* *Part. ἐσκευακώς*
Pluperf. *ἐσκευάκειν*
Fut. *σκευάσω*
Aor. *ἐσκεύασα* *Subj. σκευάσω* *Opt. σκευάσαιμι, σαις, σαι* &c.
*Imp. σκεύασον*
*Inf. σκευάσαι* *Part. σκευάσας.*

PASSIVE VOICE.

Pres. *σκευάζομαι* Imperf. *ἐσκευαζόμην*
Perf. *ἐσκεύασμαι* D. *ἐσκευάσμεθον* P. *ἐσκεύασμεθα*
*ἐσκεύασαι* *ἐσκεύασθον* *ἐσκεύασθε*
*ἐσκεύασται* *ἐσκεύασθόν* 3d pers. wanting
*Subj.* and *Opt.* wanting *Imp. ἐσκεύασο, ἐσκευάσθω* &c.
*Inf. ἐσκευάσθαι* *Part. ἐσκευασμένος*
Pluperf. *ἐσκευάσμην, ασο, αστο* &c.
Fut. *σκευασθήσομαι*
Aor. *ἐσκευάσθην*
3 Fut. (*ἐσκευάσομαι*) not in use.

MIDDLE VOICE.

Fut. *σκευάσομαι*
Aor. *ἐσκευασάμην* *Subj. σκευάσωμαι* *Opt. σκευασαίμην*
*Imp. σκεύασαι, σκευασάσθω* &c.
*Inf. σκευάσασθαι* *Part. σκευασάμενος.*

Verbal Adjectives *σκευαστός, σκευαστέος.*

VII. *κομίζω I bring,* Middle *I receive.*

ACTIVE VOICE.

Pres. *κομίζω* Imperf. *ἐκόμιζον*
Perf. *κεκόμικα* Pluperf. *ἐκεκομίκειν*
Fut. *κομίσω*

| | | | |
|---|---|---|---|
| Attic Fut. | *κομιῶ* | D. ——— | P. *κομιοῦμεν* |
| | *κομιεῖς* | *κομιεῖτον* | *κομιεῖτε* |
| | *κομιεῖ* | *κομιεῖτον* | *κομιοῦσι (ν)* |

*Opt. κομιοῖμι, οῖς* &c. *Inf. κομιεῖν*
*Part. κομιῶν, οῦσα, οῦν* Gen. *οῦντος*

Aor. *ἐκόμισα* *Subj. κομίσω* *Opt. κομίσαιμι, σαις, σαι* &c.
*Imp. κόμισον* *Inf. κομίσαι* *Part. κομίσας.*

PASSIVE VOICE.

Pres. *κομίζομαι* Imperf. *ἐκομιζόμην*
Perf. *κεκόμισμαι* (compare *ἐσκεύασμαι*)
*Subj.* and *Opt.* wanting *Imp. κεκόμισο, ἴσθω* &c.
*Inf. κεκομίσθαι* *Part. κεκομισμένος*
Pluperf. *ἐκεκομίσμην*
Fut. *κομισθήσομαι*
Aor. *ἐκομίσθην*
3 Fut. (*κεκομίσομαι*) not used.

MIDDLE VOICE.

Fut. *κομίσομαι*

| | | | |
|---|---|---|---|
| Attic Fut. | *κομιοῦμαι* | D. *κομιούμεθον* | P. *κομιούμεθα* |
| | *κομιεῖ* * | *κομιεῖσθον* | *κομιεῖσθε* |
| | *κομιεῖται* | *κομιεῖσθον* | *κομιοῦνται* |

*Opt. κομιοίμην, κομιοῖο* &c.
*Inf. κομιεῖσθαι* *Part. κομιούμενος*

Aor. *ἐκομισάμην* *Subj. κομίσωμαι* *Opt. κομισαίμην*
*Imp. κόμισαι* *Inf. κομίσασθαι* *Part. κομισάμενος.*

Verbal Adjectives *κομιστός, κομιστέος.*

* See Rem. II. 3, below.

VIII. φυλάσσω *I guard*, Middle *I guard myself.*

ACTIVE VOICE.

| | | | |
|---|---|---|---|
| Pres. | φυλάσσω | Imperf. | ἐφύλασσον |
| | φυλάττω | | ἐφύλαττον |
| Perf. | πεφύλαχα | Pluperf. | ἐπεφυλάχειν |
| Fut. | φυλάξω | Aor. | ἐφύλαξα |

PASSIVE VOICE.

| | | | |
|---|---|---|---|
| Pres. | φυλάσσομαι | Imperf. | ἐφυλασσόμην |
| | φυλάττομαι | | ἐφυλαττόμην |
| Perf. | πεφύλαγμαι | D. πεφυλάγμεθον | P. πεφυλάγμεθα |
| | πεφύλαξαι | πεφύλαχθον | πεφύλαχθε |
| | πεφύλακται | πεφύλαχθον | 3d pers. wanting |

*Subj.* and *Opt.* wanting. *Imp.* πεφύλαξο, πεφυλάχθω &c.

*Inf.* πεφυλάχθαι *Part.* πεφυλαγμένος

| | | | |
|---|---|---|---|
| Pluperf. | ἐπεφυλάγμην | D. ἐπεφυλάγμεθον | P. ἐπεφυλάγμεθα |
| | ἐπεφύλαξο | ἐπεφύλαχθον | ἐπεφύλαχθε |
| | ἐπεφύλακτο | ἐπεφυλάχθην | 3d pers. wanting |
| Fut. | φυλαχθήσομαι | | |
| Aor. | ἐφυλάχθην | | |
| 3d Fut. | πεφυλάξομαι. | | |

MIDDLE VOICE.

Fut. φυλάξομαι Aor. ἐφυλαξάμην.

Verbal Adjectives φυλακτός, φυλακτέος.

## IX. ὀρύσσω *I dig.*

### ACTIVE VOICE.

Pres. ὀρύσσω — Imperf. ὤρυσσον
ὀρύττω — ὤρυττον
Perf. ὀρώρυχα — *Subj.* ὀρωρύχω *Opt.* ὀρωρύχοιμι
*Imp.* not used *Inf.* ὀρωρυχέναι
*Part.* ὀρωρυχώς
Pluperf. ὀρωρύχειν
Fut. ὀρύξω
Aor. ὤρυξα — *Subj.* ὀρύξω *Opt.* ὀρύξαιμι *Imp.* ὄρυξον
*Inf.* ὀρύξαι *Part.* ὀρύξας.

### PASSIVE VOICE.

Pres. ὀρύσσομαι — Imperf. ὠρυσσόμην
ὀρύττομαι — ὠρυττόμην
Perf. ὀρώρυγμαι
*Subj.* and *Opt.* wanting *Imp.* ὀρώρυξο, ὀρωρύχθω &c.
*Inf.* ὀρωρύχθαι *Part.* ὀρωρυγμένος
Pluperf. ὀρωρύγμην
1 Fut. ὀρυχθήσομαι — 2 Fut. ὀρυγήσομαι
1 Aor. ὠρύχθην — 2 Aor. ὠρύγην
*Inf.* ὀρυχθῆναι &c. — *Inf.* ὀρυγῆναι &c.
3 Fut. wanting (see § 99 Rem. 2.)

### MIDDLE VOICE.

Fut. ὀρύξομαι
Aor. ὠρυξάμην *Subj.* ὀρύξωμαι *Opt.* ὀρυξαίμην *Imp.* ὄρυξαι
*Inf.* ὀρύξασθαι *Part.* ὀρυξάμενος.

Verbal Adjectives ὀρυκτός, ὀρυκτέος.

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EXAMPLE OF VERBS IN λ, μ, ν, ρ.

*ἀγγέλλω I announce.*

ACTIVE VOICE.

Present *Ind.* ἀγγέλλω. | *Subj.* ἀγγέλλω, *Opt.* ἀγγέλλοιμι, *Imp.* ἄγγελλε, *Inf.* ἀγγέλλειν, *Part.* ἀγγέλλων.

Imperfect ἤγγελλον.

Perfect *Ind.* ἤγγελκα. | *Subj.* ἠγγέλκω, *Opt.* ἠγγέλκοιμι, *Imp.* not used, *Inf.* ἠγγελκέναι, *Part.* ἠγγελκώς.

Pluperfect ἠγγέλκειν.

2 Future ἀγγελῶ

*Indicative.*

| | | | |
|---|---|---|---|
| | | ἀγγελεῖς | ἀγγελεῖ |
| | D. — | ἀγγελεῖτον | ἀγγελεῖτον |
| | P. ἀγγελοῦμεν | ἀγγελεῖτε | ἀγγελοῦσι (ν). |

*Optative.*

| | | | |
|---|---|---|---|
| | S. ἀγγελοῖμι | ἀγγελοῖς | ἀγγελοῖ |
| | D. — | ἀγγελοῖτον | ἀγγελοίτην |
| | P. ἀγγελοῖμεν | ἀγγελοῖτε | ἀγγελοῖεν |

or

ἀγγελοίην, οίης, οίη, &c.*

*Inf.* ἀγγελεῖν.

*Part.* ἀγγελῶν, ἀγγελοῦσα, ἀγγελοῦν, Gen. ἀγγελοῦντος.

1 Aor. *Ind.* ἤγγειλα. | *Subj.* ἀγγείλω, *Opt.* ἀγγείλαιμι, *Imp.* ἄγγειλον, *Inf.* ἀγγεῖλαι, *Part.* ἀγγείλας.

2 Aor. *Ind.* ἤγγελον. | *Subj.* ἀγγέλω, *Opt.* ἀγγέλοιμι, *Imp.* ἄγγελε, *Inf.* ἀγγελεῖν, *Part.* ἀγγελών.

* See below, Rem. III. 2.

PASSIVE VOICE.

37 Pres. *Ind.* ἀγγέλλομαι. | *Subj.* ἀγγέλλωμαι, *Opt.* ἀγγελλοίμην, *Imp.* ἀγγέλλου, *Inf.* ἀγγέλλεσθαι, *Part.* ἀγγελλόμενος.

Imperfect
ἠγγελλόμην.

Perfect *Indicative.*

| | | | |
|---|---|---|---|
| ἤγγελμαι, | | ἤγγελσαι, | ἤγγελται, |
| D. | ἠγγέλμεθον, | ἤγγελθον, | ἤγγελθον, |
| P. | ἠγγέλμεθα, | ἤγγελθε, | (ἠγγελμένοι εἰσίν.) |

(*Subj.* and *Opt.* ἠγγελμένος ὦ and εἴην.)

*Imp.* ἤγγελσο, ἠγγέλθω, &c. *Inf.* ἠγγελθαι, *Part.* ἠγγελμένος.

Pluperfect

| | | | |
|---|---|---|---|
| ἠγγέλμην, | | ἤγγελσο, | ἤγγελτο, |
| D. | ἠγγέλμεθον, | ἤγγελθον, | ἠγγέλθην, |
| P. | ἠγγέλμεθα, | ἤγγελθε, | (ἠγγελμένοι ἦσαν.) |

1 Future
ἀγγελθήσομαι, &c.

1 Aor. *Ind.* ἠγγέλθην. | *Subj.* ἀγγελθῶ, *Opt.* ἀγγελθείην, *Imp.* ἀγγέλθητι, *Inf.* ἀγγελθῆναι, *Part.* ἀγγελθείς.

2 Future
ἀγγελήσομαι, &c.

2 Aor. *Ind.* ἠγγέλην. | *Subj.* ἀγγελῶ, *Opt.* ἀγγελείην, *Imp.* ἀγγέλητι, *Inf.* ἀγγελῆναι, *Part.* ἀγγελείς.

3 Future wanting. (See § 99 Rem. 2.)

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MIDDLE VOICE.

Future *Indicative.*

| | | | |
|---|---|---|---|
| ἀγγελοῦμαι, | | ἀγγελῇ or εῖ, | ἀγγελεῖται, |
| D. | ἀγγελούμεθον, | ἀγγελεῖσθον, | ἀγγελεῖσθον, |
| P. | ἀγγελούμεθα, | ἀγγελεῖσθε, | ἀγγελοῦνται. |

OPTATIVE.

| | | | |
|---|---|---|---|
| S. | ἀγγελοίμην, | ἀγγελοῖο, | ἀγγελοῖτο, |
| D. | ἀγγελοίμεθον, | ἀγγελοῖσθον, | ἀγγελοίσθην, |
| P. | ἀγγελοίμεθα, | ἀγγελοῖσθε, | ἀγγελοῖντο. |

*Inf.* ἀγγελεῖσθαι, *Part.* ἀγγελούμενος, η, ον.

| | |
|---|---|
| 1 Aor. *Ind.* ἠγγειλάμην. | *Subj.* ἀγγείλωμαι, *Opt.* ἀγγειλαίμην, ἀγγείλαιο, &c. *Imp.* ἄγγειλαι, *Inf.* ἀγγείλασθαι, *Part.* ἀγγειλάμενος. |
| 2 Aor. *Ind.* ἠγγελόμην. | *Subj.* ἀγγέλωμαι, *Opt.* ἀγγελοίμην, *Imp.* ἀγγελοῦ, *Inf.* ἀγγελέσθαι, *Part.* ἀγγελόμενος. |

Verbal Adjectives ἀγγελτός, ἀγγελτέος.

## *REMARKS.*

### I. *Accent.*

139 1. As the foundation of the doctrine of accent in the verbs, it is to be understood, that it is placed as far back as possible, and, in consequence, always on the first syllable of dissyllables, as *τύπτω*, *τύπτε*, *φεύγω*, *φεῦγε*.

In trisyllables and polysyllables, whenever the nature of the last syllable admits, it is placed on the antepenult, as *τύπτομεν*, *τύπτουσι*, *τετύφᾶσι*, *τύπτομαι*, *ἔτυπτε*, *ἔτυψα*, *ἐφύλαξα*. So also in imperatives, as *φύλαττε*, *φύλαξον*, *φύλαξαι*, where the present is *φυλάττω*, inf. *φυλάττειν*, in consequence of the long final syllable.

Hence verbs of two syllables, when compounded, throw the accent, if the last syllable admits it, on the preposition, as *φέρε*, *φεῦγε*—*πρόσφερε*, *ἀπόφευγε*.

2. *Apparent* exceptions to this rule are cases, where a contraction takes place, viz.

a) Cases where, according to § 83 Rem. 4, 5, the temporal augment had its origin in a contraction, as in such compound verbs as *ἀνῆπτον* from *ἀνάπτω*.

b) The case of the *circumflexed future* of every kind, according to § 95 Rem. 6 seq. Also the aorist of the subjunctive passive (see below Rem. III. 6) *τυφθῶ*, *τυπῶ*.

3. *Real* exceptions to the general rule are the following, viz.

a) The second aorist (for the sake of distinction from the present) has the accent on the termination in the following cases, viz.

(1) In the *infinitive* and *participle active*, and *infinitive middle*, always, as *τυπεῖν*, *τυπών*, *τυπέσθαι*.

(2) In the 2d sing. of the *imperative* of some verbs, as *γενοῦ εἰπέ*, &c.

b) The *infinitive* and the *participle* of the *perfect passive*, are distinguished from all the rest of the passive form, in having the accent regularly on the penult, as *τετύφθαι*, *πεποιῆσθαι*, *τετυμμένος*, *πεποιημένος*.

c) *Infinitives* in *ναι* have the accent on the penult, as *τετυφέναι*, *τυφθῆναι*, *τυπῆναι*.

d) The *infinitive* of the *first aorist active* in *αι*, and the 3d person of the optative active in *οι* and *αι*, retain the accent on the penult, even when they are polysyllables, e. g.

Inf. *φυλάξαι*, *παιδεῦσαι*.
3d pers. Opt. *φυλάττοι*, *φυλάξαι*, *παιδεύσαι*.*

* By this, and because, according to § 12 Rem. 5, the 3d sing. optative never has the penult circumflexed, the three singular forms of the first

5. All participles in *ως* and *εις* have the acute on the last syl- 140
lable, as *τετυφώς*, *τυφθείς*, *τυπείς*.—So also, in the verbs in *μι*, the participles in *εις*, *ας*, *ους*, and *υς*.

6. Where the masculine of a participle has the accent, the other genders retain it, without any other consideration than that of the nature of the syllables, as *φυλάττων*, *φυλάττουσα*, *φυλάττον*· *τιμήσων*, *τιμήσουσα*, *τιμῆσον*· *τετυφώς*, *τετυφυῖα*, *τετυφός*.

### II. *Second person singular passive.*

1. The original termination of the second person of the passive form *σαι* and *σο* (see the table above in § 87) has been retained, in the common conjugation, *only* in the perfect and pluperfect, and in the verbs in *μι*. It was found originally also in the present and imperfect, as *τύπτεσαι*, *ἐτύπτεσο*, in the imperative *τύπτεσο*, in the first aorist middle *ἐτύψασο*, in the subjunctive *τύπτησαι*, &c.

2. The Ionics dropped the σ from this ancient form, and, accordingly, form it in *εαι*, *ηαι*, *εο*, *αο*. The common dialect again contracted these forms into *ῃ*, *ου*, and *ω*, as follows, viz.

| | Ion. | Com. | | Ion. | Com. |
|---|---|---|---|---|---|
| Present Ind. | *τύπτεαι*, | *τύπτῃ*, | Imperat. | *τύπτεο*, | *τύπτου*, |
| Subj. | *τύπτηαι*, | *τύπτῃ*, | Imperf. | *ἐτύπτεο*, | *ἐτύπτου*, |
| 1st Aorist Middle, | Ion. *ἐτύψαο*, | | Com. *ἐτύψω*. | | |

In like manner in the optative, from *οισο* was formed *οιο*, which, as it does not admit of contraction, was retained as the common form.

3. The Attics had the peculiarity, that instead of contracting the *εαι* into *ῃ*, they contracted it into *ει*, (see the paradigm.) This form is only used in the future active, and in the verbs *βούλομαι*, *οἴομαι*, and the fut. *ὄψομαι* (see anom. *ὁράω*,) 2d pers. *βούλει*, *οἴει*, *ὄψει*,—so that *βούλῃ* and *οἴῃ* are necessarily in the subjunctive.

### III. *Particular Ionisms and Atticisms.*

1. The Ionic dialect forms, from the imperfect and the two aorists, a peculiar form in *σκον*, *passive* and *middle σκόμην*, which however, is formed in the indicative alone, and has commonly no augment, e. g.

*τύπτεσκον*, *τυπτεσκόμην*, from *τύπτον*, *-όμην*,
*τύψασκον*, *τυψασκόμην* from *ἔτυψα*, *-άμην*,
*τύπεσκον*, *τυπεσκόμην*, from *ἔτυπον*, *-όμην*.

This form is only used of a *repeated* action.

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aorist are distinguished, viz. Inf. act. *παιδεῦσαι*, 3d Opt. act. *παιδεύσαι*, Imperat. mid. *παίδευσαι*. Since, however, the number of syllables or the character of the penult rarely admits this accentuation, in general two of these forms, and in such verbs as *τύπτω* all three, are liable to be confounded with each other.

2. Instead of the optative in *οιμι*, there was also a form in *οίην*, *οίης*, *οίη*, plural *οίημεν*, *οίητε*, *οίησαν*, that bears the name of the Attic. It is found chiefly, however, only in the contract verbs (see below,) and hence also in the 2d fut. as *φανοίην* from *φαίνω*, fut. *φανῶ*. See in *ἀγγέλλω*.

3. Instead of the Opt. 1st aorist active in *αιμι*, there was a provincial form in *εια* (*τύψεια*, *ας*, *ε*, &c.) of which the following terminations were much more common than the regular form, viz.

Sing. 2 *τύψειας*, 3. *τύψειε* (*ν*), for *-αις*, *-αι*,
Plur. 3. *τύψειαν*, for *αιεν*.

141 4. The form in *ντων* and Pass. *σθων* of the 3d pers. pl. of the *imperative* is called the Attic, because it is the most common in the Attic writers. In the active voice, it is always identical with the *genitive plural* of the participle of the same tense, with the exception of the perfect.

5. In the *third pers. pl. pass.* in the indicative and optative, but never in the subjunctive, the Ionic dialect converts the *ν* into *α*, as follows.

Opt. *τυπτοίατο* for *τύπτοιντο*
Perf. *πεπαύαται* for *πέπαυνται*
— *κεκλίαται* for *κέκλινται*.

This never takes place in the termination *ονται*, though occasionally in *οντο*, with the change however of *ο* into *ε*, as *ἐβούλεατο* for *ἐβούλοντο*. Particularly is the 3d pers. plur. perfect and pluperfect passive formed by the help of this Ionism, when the characteristic of the verb is a consonant, (see § 98. 2.) e. g.

*τετύφαται* for *-φνται*,
*ἐτετάχατο* for *-χντο*,
*ἐστάλαται* for *-λνται*,
from *τύπτω*, *τάττω*, *στέλλω* &c.

6. The circumflexed forms are by the Ionics *resolved* with a change of accent, and this not only in the 2d fut. (§ 95 Rem. 6, and § 101. 2,) but also in the infinitive 2d aorist active in *εῖν*, as *φυγέειν* for *φυγεῖν* from *φευγω*, *ἔφυγον*, and in the subjunctive of both aorists passive in *ῶ*, (comp. the subj. of verbs in *μι*) e. g.

Subj. 1 aor. pass. *τυφθέω* for *τυφθῶ*,
Subj. 2 aor. pass. *τυπέω* for *τυπῶ*.

This *ε* is, by the Epic writers, lengthened into *ει* or *η*.

## IV. *Additional peculiarities of dialect.*

1. The 3d pers. plur. of the *leading tenses* instead of *σιν* or *σι* has commonly in the Doric dialect *ντι*, as was remarked in § 87 Rem. 3, and hence the long vowel before the *σ* in the common form is explained, viz.

τύπτοντι, τετύφαντι, for τύπτουσι, τετύφᾶσι,
Subj. τύπτωντι for τύπτωσι,
2 Fut. μενέοντι contr. μενεῦντι for (μενέουσι) μενοῦσι.

2. The Doric dialect forms the 3d plural of the aorist *passive* in εν instead of ησαν, as ἔτυφθεν, ἔτυπεν, for -ησαν. See below in the conjugation of verbs in μι.

3. The 1st pers. plur. active in μεν is converted in the Doric dialect into μες (τύπτομες, ἐτύψαμες); and in the 1st plur. and dual pass. in μεθα, μεθον, the Dorics and the poets interpose σ, as τυπτόμεσθα, τυπτόμεσθον.

4. The infinitives in ειν and ναι, in the ancient language and in the dialects, had a form in μεν and μεναι, viz.

τύπτέμεν, τυπτέμεναι, for τύπτειν 142
τετυφέμεν,-έμεναι for τετυφέναι
τυπῆμεν, τυπήμεναι, for τυπῆναι.

5. The Dorics more particularly formed the infinitive partly in εν or ην instead of ειν, and so also the 2d pers. of the present in ες instead of εις.

6. The ancient language, in the 2d pers. of the active form, has instead of ς the termination σθα, which in the poets is still frequently found appended to the subjunctive and optative, as ἐθέλῃσθα for ἐθέλῃς, κλαίοισθα for κλαίοις In the common dialect this is retained only in certain anomalous verbs (see below εἰμί, φημί, and οἶδα).

7. The epic poets, in the 3d person of the subjunctive, have ῃσιν or ῃσι instead of ῃ, as τύπτῃσιν, ἔχῃσι, for τύπτῃ, ἔχῃ.

## § 104. LIST OF BARYTON VERBS.

1. In the foregoing rules and tables, the manner of forming the several modes and tenses in different sorts of verbs has been given, as far as it results from the examination of several regular verbs. But in the numerous cases, in which a verb has several formations of the same tense, it is not possible from the foregoing rules and examples, to fix with certainty, what form is actually most in use. And as in Latin, particularly in the third conjugation, it requires to be remarked in each single case, what the perfect and supine are, so in Greek, it is necessary to observe what is the usage in each single verb; that is, to observe each of the tenses, which has been made the subject of separate remark above.

2. Principally, however, it is important to know whether, in any particular verb, the second aorist active, the second perfect and the second aorist passive, are in use. For since the other form, viz. the first perfect, and first aorist passive is—taking the whole catalogue of verbs—by far the most usual, it is to be assumed in each verb, if the use of the other form is not particularly known. It must also be known, with respect to every one of the enumerated tenses; since it by no means follows, that a verb, which has the second aorist active, has also the second aorist passive, &c.

3. Here, however, prevails the following fixed rule, that all trisyllable and polysyllable derivative verbs, which have for the most part the following endings, viz. *άζω*, *ίζω*, *αίνω*, *ύνω*, *εύω*, *όω*, *άω*, *έω*, and are such as the following, viz.

143 *ἑορτάζω* from *ἑορτή*, *νομίζω* from *νόμος*,
*σημαίνω* from *σῆμα*, *εὐθύνω* from *εὐθύς*,
*παιδεύω* from *παῖς*, *δουλόω* from *δοῦλος*,
*τιμάω* from *τιμή*, *φιλέω* from *φίλος*,

form without exception, only the 1 Aorist active, 1 Perfect (in *κα*,) 1 Aorist passive.

Remark. Some of these verbal terminations, however, are to be regarded in several verbs not as *derivative* terminations, but as merely lengthened forms. This is the case when the verbs are not derived from a noun or adjective, but are only a more simple form of the present lengthened (§ 92). These latter are able, from their simple form to derive some tenses, as the 2d Aorist, and are accordingly placed in the anomalous verbs, as *ὀλισθαίνω* from *ΟΛΙΣΘΩ*, 2 Aorist *ὤλισθον* *δαμάω* from *ΔΕΜΩ*, *ἔδαμον*. The termination *ανω* is always merely a lengthened form of this kind, and the verbs which have it, belong accordingly to the anomalous verbs.

4. For all other verbs and for all forms which are not fixed to particular cases in the preceding remarks, individual observation in reading the classics must be recommended. To aid this observation, however, lists of the baryton and contract verbs will be given, containing the verbs of most frequent recurrence, particularly the primitives, with an enumeration as exact as possible of the forms in use.

*Explanations of the lists.*

1. As the lists are intended to serve as collections of examples of the preceding rules, besides the primitives the most common derivatives are also contained in them.

2. It is to be assumed of each verb, when nothing else is stated, that it has its aorists and perfect after τύπτω, and that its whole inflection may be known from the preceding rules. The same holds of every tense not expressly given, so that when, for instance, under any verb, nothing but the second aorist stands, this holds only of the second aorist active (and middle,) while the aorist passive and perfect active follow the paradigm.

3. Where the second aorist passive is given, it is necessary also always to form the first aorist passive, as very commonly it exists, as a less frequent form, together with the second aorist, and the verbs, which actually want it altogether, cannot be given with any certainty.

4. The *perfect active* in many verbs is not in use; but this also can seldom be asserted with entire confidence; and it is therefore necessary in each verb to form it according to analogy, and derive the perfect passive from it.

5. The formation of the passive can without scruple be also applied to *intransitive* verbs, as there are cases, in which the third person of the passive is also used in intransitive verbs.

6. But to form also the middle of those verbs, in which that 144
voice is not used, would be an exercise in barbarisms of no utility. In order, therefore, to do this with confidence, it must be marked in each single case, where it is found. It needs only to be noticed that in many verbs, where it is found, it is only in *compounded* forms, which are to be learned from the lexicon. For mere exercise, however, the *simples* may be made use of. Where nothing but MID. is given, there the aorist and future middle are formed from those tenses in the active.

7. All verbs are regarded as regular, whose tenses are constructed by the preceding rules; without regarding the *signification* or their anomalies. For this reason not only the *deponents* of the passive and middle voice (§ 113. 3) are here inserted, but also verbs, whose single tenses do not correspond in signification with their forms; as, in the more important cases, is especially remarked.

8. When *future middle* is immediately subjoined to the active, it signifies, that such a verb has its future of the middle formation (according to § 113. 4,) though with the signification of the active voice.

9. The expression 'PASS. has σ' refers only to the *first aorist* and *perfect*, and is found only under verbs, in which the σ in these tenses is *not* a matter of course; see above § 98 and 100.

*List of baryton verbs.*

*ἀγάλλω adorn*, MID. *am proud.*

*ἀγγέλλω announce*, MID.—2d Aorist active and middle, little used.

*ἀγείρω assemble*,—Attic redup.—MID.

*ἄγχω strangle*, transitive in the Act.—MID. intransitive.

*ἄδω* contracted from *ἀείδω sing*, Fut. Mid.

*ἀθροίζω collect.*

*ἀθύρω play.*

*αἰκίζω abuse.*

*αἰνίσσομαι, ττομαι*, Mid. *conceal by a riddle.*

*αἴρω lift*, § 101 Rem. 1, MID.

*ἄϊσσω* act. and depon. *rush, hasten.* Attic *ᾄττω.*

*αἰσχύνω put to shame*, § 101 Rem. 4. PASS. *am ashamed.*

*ἀΐω hear.* Only the present and imperfect. For augment see § 83 Rem. 2.

*ἀκούω hear*, fut. mid.—2d perfect *ἀκήκοα*, plup. *ἠκηκόειν.* (See § 84 Rem. 2.)—PASS. has *σ*, perfect without reduplication *ἤκουσμαι.*

*ἀλαλάζω halloo*, fut. *ξω*, § 92 Rem. 1.

*ἀλείφω anoint*, perf. § 84. MID.

*ἀλλάσσω, ττω, change*,—PASS. second aorist.

145 *ἅλλομαι* Mid. *spring*, see § 101 Rem 1.

*ἀμβλύνω blunt.*

*ἀμείβω change*, MID.

*ἀμέλγω milk.*

*ἀμύνω defend.* Perfect wholly wanting. MID.

*ἀναίνομαι* (not a compound) MID. *deny*, has no other form except first aorist, which takes *η*, § 101. 4.

*ἀνύω fulfil*, § 95 Rem. 3. PASS. has *σ.* MID.

*ἀπολαύω enjoy.* Has the augment in the middle, though the simple is not used. See § 86 Rem. 1.

*ἅπτω kindle.*

*ἅπτω fasten.* MID. *cleave to, touch.*

*ἄρδω irrigate.* PASS. has only present and imperfect.

ἁρμόζω and ἁρμόττω *fit*, MID.

ἁρπάζω *rob*, commonly ἁρπάσω &c. ἡρπάσθην. The dialects not Attic make ἁρπάξω &c. ἡρπάγην, see § 92. Rem 3.

ἀρύω *draw out*, like ἀνύω, MID.

ἄρχω *rule*, MID. *begin.*

ἀσπάζομαι, MID. *embrace, greet.*

ἀσπαίρω *gasp.*

ἀστράπτω *lighten.*

βαδίζω *go*, future Mid.

βάπτω *dip*, characteristic φ. PASS. second aorist.

βαστάζω *bear*, fut. σω. In the Passive it takes the other characteristic, γμαι, χθην. See § 92 Rem. 3.

βδάλλω *milk.*

βήσσω, ττω, *cough.*

βιάζομαι Mid. *compel.* PASS. see § 113 Rem. 3.

βλάπτω *injure*, characteristic β, PASS. 2 aorist.

βλέπω *see*, second aorist, PASS. see § 100 Rem. 4.

βλύζω *flow out.*

βουλεύω *counsel*, MID.

βρέμω *sound*, has no aorist nor perfect.

βρέχω *moisten*, PASS. *am damp*, second aorist.

γέμω *am full*, has neither aorist nor perfect.

γεύω *cause to taste*, Mid. *taste.*

γλύφω *cut*, augment of the perf. see § 82 Rem. 1.

γνωρίζω *recognise.*

γράφω *write*, second aorist, PASS. § 100 Rem. 3. MID. 146

δακρύω *weep.*

δανείζω *loan at interest*, MID. *borrow at interest.*

δέρω *flay*, PASS. second aorist.

δεσπόζω *rule.*

δεύω *moisten.*

δέχομαι Mid. *receive.* PASS. see below 'Anomaly of signification,' § 113 Rem. 3.

δικάζω *judge*, Mid.

διώκω (not a compound) *pursue.*

*δουλόω enslave.*

*δράω do, act*, not to be confounded with the forms of the anomalous *διδράσκω.*

*δρέπω pluck*, MID.

*ἐθίζω accustom*, augment *ει.*

*εἰκάζω conjecture.* Augm. see § 83 Rem. 2.

*εἴκω yield*, augm. see § 83 Rem. 2 and 5, not to be confounded with the anomalous *ΕΙΚΩ.*

*εἴργω shut out*, augm. § 83 Rem. 2 and 5.

*ἐλέγχω refute*, Att. reduplication, perf. pass. § 98 Rem. 6.

*ἑλίσσω, ττω, wind*, augm. *ει.*—MID.

*ἕλκω draw*, augm. *ει.*—MID.

*ἐλπίζω hope.*

*ἔλπω cause to hope, ἔλπομαι hope*, has besides the present and imperfect only the perfect and pluperfect, viz. *ἔολπα, ἐώλπειν*, § 83 Rem. 7 and 9, with the signification of present and imperfect, *hope, hoped.*

*ἑορτάζω celebrate a festival*, augm. § 83 Rem. 9.

*ἐπείγω* (not a compound) *promote*, PASS. *hasten.*

*ἐπιτηδεύω apply myself*, augm. § 86 Rem. 3.

*ἐργάζομαι* Mid. *labour*, augm. *ει*—PASS. § 113 Rem. 3.

*ἐρείδω prop*, Attic reduplication.—MID.

*ἐρέσσω, ττω, row*, fut. *σω.*

*ἑρμηνεύω interpret.*

*ἐρεύγω spit out*, second aorist.—MID.

*ἐρίζω contend, rival*, Attic reduplication.

147 *ἕρπω creep*, augm. *ει.*

*ἑτάζω* commonly *ἐξετάζω, examine.*

*εὐθύνω make straight, direct.*

*εὔχομαι* Mid. *pray*, augm. § 83 Rem. 2.

*ἥδω please*, Mid. *enjoy, rejoice.*

*ἥκω come, arrive.*

*θάλλω sprout*, second perf.

*θάλπω warm.*

*θάπτω bury*, characteristic *φ*, 2 aorist, PASS. see § 18. 3.

*θαυμάζω admire*, fut. mid.

*θέλγω fascinate.*

*θερίζω reap.*

*θήγω whet.*

*θλίβω crush*, second aorist, PASS. § 100 Rem. 3.

*θραύω break, shatter*, PASS. has σ.

*θρύπτω rub*, characteristic φ, 2d aor. pass. see § 18. 3.

*θύω*, see anomalous verbs.

*ἱδρύω place, put.*

*ἰθύνω straighten.*

*ἱκετεύω supplicate.*

*ἱμάσσω scourge*, fut. σω.

*ἱμείρω* act. and pass. depon. *desire.*

*ἱππεύω ride.*

*ἰσχύω am able.*

*καθαίρω* (not compounded) *purify*, 1 aorist has η.—MID.

*καίνω kill*, 2d aorist. The perfect is wholly wanting. PASS. has neither perfect nor aorist.

*καλύπτω hide*, MID.

*κάμπτω bend*, PASS. perf. § 98 Rem. 7.

*κείρω shave*, PASS. 2d Aorist.—MID.

*κελεύω order*, PASS. has σ.

*κέλλω land*, fut. *κέλσω*, see § 101 Rem. 5.

*κήδομαι care for*, only present and imperfect. The active *κήδω injure*, only in the poets.

*κηρύσσω, ττω, proclaim.*

*κινδυνεύω incur danger.*

*κλάζω sound*, characteristic γγ, § 92 Rem. 1. Perf. *κέκλαγγα.* 148

*κλείω shut*, PASS. both with and without σ.

*κλέπτω steal*, fut. mid.—Perf. see § 97 Rem. 1.—PASS. 2d aorist.

*κλίνω bend*, § 101. 8. b.—PASS. 1st and 2d aorist—MID. rarely used.

*κλύζω rinse.*

*κνίζω twitch, burn.*

κολάζω *punish*, fut. mid.

κολούω *mutilate*, PASS. with and without σ.

κομίζω *bring*.—MID. *obtain, receive.*

κονίω *be dust*, (κονῖσω, κεκόνῖμαι.)

κόπτω *cut*, epic 2d perf.—PASS. 2d aor.—MID.

κράζω *scream*, characteristic γ, perf. κέκρᾱγα, 2d aor.—3d fut. instead of fut. act.

κραίνω *fulfil.*

κρίνω *judge*, § 101. 8. b. MID.

κρούω *knock*, PASS. has σ.—MID.

κρύπτω *hide*, characteristic β.—PASS. 1st and 2d aor.—MID.

κτάομαι Mid. *acquire*, perf. κέκτημαι *possess.*

κτείνω *kill*, see § 101. 8, 1st and 2d aor. 2d perf.

κτίζω *found.*

κυλίω *roll*, PASS. has σ.

κωλύω *prevent.*

λέγω *say*, MID. See this verb, for some of its compounds, in the list of anomalous verbs.

λείβω *pour out, shed.*

λείπω *leave*, 2 aor. 2 perf.—MID.

λέπω *shell*, PASS. 2d aorist. see § 100 Rem. 4.

λήγω *cease.*

λογίζμαι Mid. *reckon, conclude.*

λυμαίνω *destroy*, 1st aorist has η.—MID.

λύω, see anomalous verbs.

μαίνομαι depon. *rave*, 2d aor. pass.—2d fut. mid. or 2d fut. pass. The active is found only in the compound ἐκμαίνω *madden.* The perfect active μέμηνα has the intransitive signification.
149 μαλάσσω, ττω, *soften.*

μαραίνω *wither*, 1st aorist has long ᾱ, PASS. *wither* in its intransitive sense.

μέμφομαι Mid. *blame.*

μένω, see anomalous verbs.

μερίζω *divide*, MID.

μηνύω *interpret.*

*μαίνω pollute*, 1st aorist has *η*.

*μολύνω contaminate.*

*νάσσω, ττω, fill*, fut. ξω. It has in the PASS. the other form *σμαι, σθην*. See § 92 Rem. 3.

*νέμω*, see anomalous verbs.

*νεύω wink, nod.*

*νήχομαι* Mid. *swim.*

*νίφω snow.*

*νομίζω think, believe.*

*ὀδύρομαι* Mid. *lament.*

*οἰκτείρω bewail.*

*οἰμώζω deplore*, fut. *οἰμώξομαι*, aor. *ᾤμωξα.*

*ὀκέλλω disembark*, trans.

*ὀξύνω sharpen, stimulate.*

*ὀνειδίζω reproach.*

*ὀνομάζω name.*

*ὁπλίζω arm*, MID.

*ὀρέγω reach*, Att. redup. MID.

*ὁρίζω limit.*

*ὀρύσσω, ττω, dig*, Att. redup. MID.

*παιδεύω educate*, MID.

*παίζω play*, fut. *παίξομαι* and *παιξοῦμαι*, see § 95 Rem. 9. But the aor. is *ἔπαισα*, perf. pass. *πέπαισμαι* &c. see § 92 Rem. 3.

*παίω*, see anomalous verbs.

*παλαίω wrestle*, PASS. has *σ*.

*πάλλω shake*, PASS. 2d aorist.

*πάσσω bestrew*, fut. *σω*.—MID.

*πατάσσω strike*, MID.

*παύω put to rest*, PASS. 1st aor. see § 100 Rem. 1.—MID. *rest.*

*πείθω persuade*, PASS. *believe*, which signification is shared also by the 2d perf. *πέποιθα.* 150

*πείρω perforate*, PASS. 2d aorist.

*πέμπω send*, perf. § 97 Rem. 1, perf. pass. § 98 Rem. 7. MID.

*πένομαι am poor*, used only in the present and imperfect.

*περαίνω finish*, 1st aorist, see § 101. 4.

πιέζω *compress, oppress.*

πιστεύω *believe.*

πλάζω *cause to wander*, characteristic γγ, see § 92 Rem. 1.—PASS. *wander.*

πλάσσω, ττω, *form*, fut. σω, MID.

πλέκω *braid*, PASS. 2d aor.—MID.

πλύνω *wash*, see § 101 Rem. 8.

πνίγω *suffocate*, trans.—Fut. mid. Dor. § 95 Rem. 9.—PASS. *suffocate*, intrans. 2d aorist, see § 100 Rem. 3.

πορεύω *bring, lead*, PASS. *journey.*

πορίζω *procure*, MID. *acquire.*

πράσσω, ττω, *do.* It has ᾰ throughout.—1st perf. *I have done*, 2d perf. πέπρᾶγα *I have been*, MID.

πρέπω *adorn, become*, only in active.

πρίω *saw*, PASS. has σ.

πταίω *stumble*, PASS. has σ.

πτήσσω *crouch.*

πτίσσω *stamp*, fut. σω.

πτύσσω *fold*, MID.

πτύω *spit*, PASS. has σ.

πύθω *rot.*

ῥάπτω *sew.*

ῥέπω *sink.*

ῥίπτω, see anomalous verbs.

σαίνω *wag the tail, flatter*, only in active, 1st aor. has η.

σαίρω *sweep*, 1st aor. has η. 2d perf.

σαλπίζω *sound a trumpet*, characteristic γγ, see § 92 Rem. 1.

σέβομαι depon. *reverence.*

σείω *shake*, PASS. has η, MID.

σημαίνω *denote, mark*, 1st aorist has η, MID.

151 σήπω *cause to decay*, PASS. *rot*, has 2d aorist. This meaning extends also to 2d perf.

σίνομαι, *injure.*

σκάζω *limp.*

σκάπτω *dig*, characteristic φ, PASS. 2d aorist.

*σκέπω cover.*
*σκέπτομαι* Mid. *survey.*
*σκευάζω prepare*, MID.
*σκήπτω* act. and mid. *support myself.*
*σκώπτω scoff.*
*σπείρω sow*, 2d perf.—PASS. 2d Aorist.
*σπένδω pour out, shed*, see § 95 Rem. 1. MID.
*σπεύδω hasten.*
*σπουδάζω pursue with zeal*, fut. mid.
*στάζω drop*, fut. ξω, see § 92 Rem. 1.
*στέγω cover.*
*στείβω tread*, PASS. 2d aorist.
*στείχω step*, 1st and 2d aorist.
*στέλλω send*, PASS. 1st and 2d aorist, MID.
*στένω sigh*, only in the pres. and imperf.
*στενάζω groan*, fut. ξω, see § 92 Rem. 1.
*στέργω love, am satisfied.*
*στέφω fill, crown*, MID.
*στηρίζω prop*, fut. ξω, see § 92 Rem. 1.
*στοχάζομαι* MID. *conjecture.*
*στρατεύω* act. and mid. *take the field.*
*στρέφω turn*, trans. see § 98 Rem. 3, and § 100 Rem. 2. PASS. 1st and 2d aorist, MID.
*συρίζω pipe.*
*σύρω draw*, PASS. 2d aorist.—MID.
*σφάλλω deceive*, PASS. 2d aorist.
*σφάττω slay*, PASS. 2d aorist.
*σφίγγω bind*, PASS. perf. see § 98 Rem. 6.
*σφύζω palpitate*, fut. ξω, § 92 Rem. 1.
*σχίζω split.*
*σχολάζω am at leisure.*
*ταράσσω, ττω, disturb*, MID.
*τάσσω, ττω, arrange*, PASS. 1st and 2d Aorist.—MID. 152
*τέγγω wet.*
*τείνω stretch*, § 101. 8.

τεκμαίρω *limit*, 1st Aor. has η.—MID. *prove, testify.*

τεκταίνω *build,* 1st Aor. has η.

τέλλω, an obsolete word little used but in composition, as ἐπιτέλλω *commit.* See § 101. 8. MID.

τεύχω *prepare*, see § 98 Rem. 4, compare the anomalous τυγχάνω.

τήκω *soften, melt*, PASS. *melt* intrans. 2d Aor.—The 2d perf. has the same meaning.

τίλλω *tear out*, see § 101. 4.

τίω, see anomalous verbs.

τινάσσω *shatter*, MID.

τρέμω *tremble*, has no aor. nor perf.

τρέπω *turn*, see § 97 Rem. 1, § 98 Rem. 3, and § 100 Rem. 2. The 2d aorist is the most common tense in ACT. PASS. and MID.

τρέφω *nourish*, fut. θρεψω, &c. § 18. 2. Perf. τέτροφα.—PASS. perf. τέθραμμαι, τεθράφθαι, 2d aor. ἐτράφην, 1st aor. (which is rare) ἐθρέφθην.—Fut. mid. for pass.—MID.

τρίβω *rub*, 2d aor. PASS. § 100 Rem. 3.

τρίζω *chirp*, fut. ξω, perf. τέτριγα.

ὑβρίζω *to treat with indignity, abuse.*

ὑφαίνω *weave,* 1st aorist has η.

ὕω *rain*, PASS. has σ.

φαίνω *show*, PASS. together with the fut. mid. and 2d aorist pass. *appear.*

φαρμάσσω, ττω, *physic.*

φείδομαι Mid. *spare.*

φεύγω *fly, flee*, fut. φεύξομαι and φευξοῦμαι, see § 95 Rem. 9. —2d aor.—2d perf. see § 97. 2.—Perf. pass. see § 98 Rem. 4.

φθέγγομαι Mid. *sound*, perf. § 98 Rem. 6.

φθείρω *destroy*, 2d perf.—PASS. 2d Aorist.

φλέγω *burn*, trans. PASS. 2d Aor. § 100 Rem. 4.

φράζω *speak, indicate*, MID.

153 φράσσω, ττω, *surround*, PASS. 2d Aor.—MID.

φρίσσω, ττω, *shudder*, characteristic κ, 2d perf.

φροντίζω *care for.*

φρύγω *roast*, PASS. 2d aorist, see § 100 Rem. 3.
φυλάσσω, ττω, *guard*, MID.
φύρω *knead*, fut. φύρσω, see § 101 Rem. 5.
φυτεύω *plant.*
χαρίζομαι Mid. *am kind, grant.*
χορεύω *dance.*
χρήζω *need, desire*, only in pres. and imperf. Compare the anomalous χράω.
χρίω *anoint*, PASS. has σ.—MID.
ψάλλω *strike the harp, sing.*
ψαύω *touch*, PASS. has σ.
ψέγω *blame.*
ψεύδω *deceive*, PASS. *lie.*
ψηφίζω *count, number*, MID. *decree by vote.*
ψύχω, see anomalous verbs.
ὠδίνω *travail.*

## § 105. CONTRACT VERBS.

1. Verbs in άω, έω, όω, in most of their forms, follow altogether the preceding rules and examples; and reference is uniformly had to these verbs, in the chapter on the formation of the tenses. But in the *present* and *imperfect*, of the active and passive voices, when the vowels α, ε, ο, immediately precede the vowel of the termination, (and in the Ionic dialect partly remain there unchanged,) a *contraction* takes place in the *Attic* and *common* dialect.

2. This contraction is subject to the general laws of contraction, given above in § 27, with the exception of a few terminations in the verbs in όω.—While according to the general rule, οει should be contracted into ου, and οῃ into ῳ, the ι of the second and third persons prevails in the verbs in όω, and the terminations όεις and όῃς are contracted into οις, and οει and οῃ into οι, as follows, viz.

2d pers. *Ind.* Act. μισθόεις } contr. μισθοῖς,
— *Subj.* — μισθόῃς }

154 3d pers. *Ind.* Act. μισθόει } contr. μισθοῖ.
— *Subj.* — μισθόῃ }

So also 2d pers. *Ind.* and *Subj.* Pass. μισθόῃ contr. μισθοῖ.

Inasmuch, moreover, as οοι is also contracted into οι, in these persons in the active voice, the three modes, indicative, subjunctive, and optative, are alike. The infinitive in όειν is regularly contracted, viz. μισθόειν, μισθοῦν.

3. Also the verbs in άω have the whole indicative and subjunctive alike in the active and passive, in the contraction made according to the general rule, whereby both αε and αη are contracted into α,—αει and αῃ into ᾳ,—and αο, αου, αω, into ω.

ACTIVE VOICE.

Present.

| | *I make.* | | *I honor.* | | *I let.* | |
|---|---|---|---|---|---|---|
| *Indicative.* | | | | | | |
| S. | ποιέω | ποιῶ | τιμάω | τιμῶ | μισθόω | μισθῶ |
| | ποιέεις | ποιεῖς | τιμάεις | τιμᾷς | μισθόεις | μισθοῖς |
| | ποιέει | ποιεῖ | τιμάει | τιμᾷ | μισθόει | μισθοῖ |
| D. | — | — | — | — | — | — |
| | ποιέετον | ποιεῖτον | τιμάετον | τιμᾶτον | μισθόετον | μισθοῦτον |
| | ποιέετον | ποιεῖτον | τιμάετον | τιμᾶτον | μισθόετον | μισθοῦτον |
| P. | ποιέομεν | ποιοῦμεν | τιμάομεν | τιμῶμεν | μισθόομεν | μισθοῦμεν |
| | ποιέετε | ποιεῖτε | τιμάετε | τιμᾶτε | μισθόετε | μισθοῦτε |
| | ποιέουσι (ν) | ποιοῦσι (ν) | τιμάουσι (ν) | τιμῶσι (ν) | μισθόουσι (ν) | μισθοῦσι (ν) |
| *Infinitive.* | | | | | | |
| | ποιέειν | ποιεῖν | τιμάειν | τιμᾶν | μισθόειν | μισθοῦν |
| *Participle.* | | | | | | |
| | ποιέων, έουσα, έον, G. ποιέοντος, &c. | | τιμάων, άουσα, άον, G. τιμάοντος | | μισθόων, θόουσα, θόον, G. μισθόοντος | |
| Contr. | ποιῶν, οῦσα, οῦν, G. ποιοῦντος. | | τιμῶν, ῶσα, ῶν, G. τιμῶντος. | | μισθῶν, θοῦσα, θοῦν, G. μισθοῦντος. | |

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*Subjunctive.*

| | | | | | | |
|---|---|---|---|---|---|---|
| S. | ποιέω | ποιῶ | τιμάω | τιμῶ | μισθόω | μισθῶ |
| | ποιέῃς | ποιῇς | τιμάῃς | τιμᾷς | μισθόῃς | μισθοῖς |
| | ποιέῃ | ποιῇ | τιμάῃ | τιμᾷ | μισθόῃ | μισθοῖ |
| D. | — | — | — | — | — | — |
| | ποιέητον | ποιῆτον | τιμάητον | τιμᾶτον | μισθόητον | μισθῶτον |
| | ποιέητον | ποιῆτον | τιμάητον | τιμᾶτον | μισθόητον | μισθῶτον |
| P. | ποιέωμεν | ποιῶμεν | τιμάωμεν | τιμῶμεν | μισθόωμεν | μισθῶμεν |
| | ποιέητε | ποιῆτε | τιμάητε | τιμᾶτε | μισθόητε | μισθῶτε |
| | ποιέωσι (ν) | ποιῶσι (ν) | τιμάωσι (ν) | τιμῶσι (ν) | μισθόωσι (ν) | μισθῶσι (ν) |

*Optative.*

| | | | | | | |
|---|---|---|---|---|---|---|
| S. | ποιέοιμι | ποιοῖμι | τιμάοιμι | τιμῷμι | μισθόοιμι | μισθοῖμι |
| | ποιέοις | ποιοῖς | τιμάοις | τιμῷς | μισθόοις | μισθοῖς |
| | ποιέοι | ποιοῖ | τιμάοι | τιμῷ | μισθόοι | μισθοῖ |
| D. | — | — | — | — | — | — |
| | ποιέοιτον | ποιοῖτον | τιμάοιτον | τιμῷτον | μισθόοιτον | μισθοῖτον |
| | ποιεοίτην | ποιοίτην | τιμαοίτην | τιμῴτην | μισθοοίτην | μισθοίτην |
| P. | ποιέοιμεν | ποιοῖμεν | τιμάοιμεν | τιμῷμεν | μισθόοιμεν | μισθοῖμεν |
| | ποιέοιτε | ποιοῖτε | τιμάοιτε | τιμῷτε | μισθόοιτε | μισθοῖτε |
| | ποιέοιεν | ποιοῖεν | τιμάοιεν | τιμῷεν | μισθόοιεν | μισθοῖεν |

| Attic. | Attic. | Attic. |
|---|---|---|
| ποιοίην, οίης, οίη | τιμῴην ῴης, ῴη | μισθοίην, οίης, οίη |
| οίητον, οιήτην | ῴητον, ῴητην | οίητον, οιήτην |
| -οίημεν, οίητε, (οίησαν) | -ῴημεν ῴητε, (ῴησαν) | -οίημεν οίητε, (οίησαν.) |

*Imperative.*

| | | | | | |
|---|---|---|---|---|---|
| S. | ποίεε | ποίει | τίμαε | τίμα | μίσθοε | μίσθου |
| | ποιεέτω | ποιείτω | τιμαέτω | τιμάτω | μισθοέτω | μισθούτω |
| D. | ποιέετον | ποιεῖτον | τιμαέτον | τιμᾶτον | μισθόετον | μισθοῦτον |
| | ποιεέτων | ποιείτων | τιμαέτων | τιμάτων | μισθοέτων | μισθούτων |
| P. | ποιέετε | ποιεῖτε | τιμαέτε | τιμᾶτε | μισθόετε | μισθοῦτε |
| | ποιεέτωσαν | ποιείτωσαν | τιμαέτωσαν | τιμάτωσαν | μισθοέτωσαν | μισθούτωσαν |
| | or ποιεόντων | ποιούντων | or τιμαόντων | τιμώντων | or μισθοόντων | μισθούντων |

Imperfect.

| | | | | | |
|---|---|---|---|---|---|
| S. | ἐποίεον | ἐποίουν | ἐτίμαον | ἐτίμων | ἐμίσθοον | ἐμίσθουν |
| | ἐποίεες | ἐποίεις | ἐτίμαες | ἐτίμας | ἐμίσθοες | ἐμίσθους |
| | ἐποίεε | ἐποίει | ἐτίμαε | ἐτίμα | ἐμίσθοε | ἐμίσθου |
| D. | — | — | — | — | — | — |
| | ἐποιέετον | ἐποιεῖτον | ἐτιμάετον | ἐτιμᾶτον | ἐμισθόετον | ἐμισθοῦτον |
| | ἐποιεέτην | ἐποιείτην | ἐτιμαέτην | ἐτιμάτην | ἐμισθοέτην | ἐμισθούτην |
| P. | ἐποιεόμεν | ἐποιοῦμεν | ἐτιμάομεν | ἐτιμῶμεν | ἐμισθόομεν | ἐμισθοῦμεν |
| | ἐποιέετε | ἐποιεῖτε | ἐτιμάετε | ἐτιμᾶτε | ἐμισθόετε | ἐμισθοῦτε |
| | ἐποίεον | ἐποίουν | ἐτίμαον | ἐτίμων | ἐμίσθοον | ἐμίσθουν |

The four following are formed precisely like the corresponding tenses of τύπτω.

| | | | | | |
|---|---|---|---|---|---|
| Perf. | πεποίηκα *Inf.* πεποιηκέναι *Part.* -κώς, &c. | τετίμηκα | *Inf.* τετιμηκέναι *Part.* -κως, &c. | μεμίσθωκα | *Inf.* μεμισθωκέναι *Part.* -κώς, &c. |
| Plup. | ἐπεποιήκειν | ἐτετιμήκειν | | ἐμεμισθώκειν | |
| 1 Fut. | ποιήσω | τιμησω | | μισθώσω | |
| 1 Aor. | ἐποίησα | ἐτίμησα | | ἐμίσθωσα | |

Present.

| | | | | | | |
|---|---|---|---|---|---|---|
| *Indicative.* | | | | | | |
| S. | ποιέομαι | ποιοῦμαι | τιμάομαι | τιμῶμαι | μισθόομαι | μισθοῦμαι |
| | ποιέῃ or ἔει | ποιῇ or εἶ | τιμάῃ | τιμᾷ | μισθόῃ | μισθοῖ |
| | ποιέεται | ποιεῖται | τιμάεται | τιμᾶται | μισθόεται | μισθοῦται |
| D. | ποιέομεθον | ποιούμεθον | τιμαόμεθον | τιμώμεθον | μισθοόμεθον | μισθούμεθον |
| | ποιέεσθον | ποιεῖσθον | τιμάεσθον | τιμᾶσθον | μισθόεσθον | μισθοῦσθον |
| | ποιέεσθον | ποιεῖσθον | τιμάεσθον | τιμᾶσθον | μισθόεσθον | μισθοῦσθον |
| P. | ποιεόμεθα | ποιούμεθα | τιμαόμεθα | τιμώμεθα | μισθοόμεθα | μισθούμεθα |
| | ποιέεσθε | ποιεῖσθε | τιμάεσθε | τιμᾶσθε | μισθόεσθε | μισθοῦσθε |
| | ποιέονται | ποιοῦνται | τιμάονται | τιμῶνται | μισθόονται | μισθοῦνται |
| *Infinitive.* | | | | | | |
| | ποιέεσθαι | ποιεῖσθαι | τιμάεσθαι | τιμᾶσθαι | μισθόεσθαι | μισθοῦσθαι |
| *Part'ple.* | ποιεόμενος | ποιούμενος | τιμαόμενος | τιμώμενος | μισθοόμενος | μισθούμενος |
| *Subjunctive.* | | | | | | |
| S. | ποιέωμαι | ποιῶμαι | τιμάωμαι | τιμῶμαι | μισθόωμαι | μισθῶμαι |
| | ποιέῃ | ποιῇ | τιμάῃ | τιμᾷ | μισθόῃ | μισθοῖ |
| | ποιέηται | ποιῆται | τιμάηται | τιμᾶται | μισθόηται | μισθῶται |
| D. | ποιεώμεθον | ποιώμεθον | τιμαώμεθον | τιμώμεθον | μισθοώμεθον | μισθώμεθον |
| | ποιέησθον | ποιῆσθον | τιμάησθον | τιμᾶσθον | μισθόησθον | μισθῶσθον |
| | ποιέησθον | ποιῆσθον | τιμάησθον | τιμᾶσθον | μισθόησθον | μισθῶσθον |
| P. | ποιεώμεθα | ποιώμεθα | τιμαώμεθα | τιμώμεθα | μισθοώμεθα | μισθώμεθα |
| | ποιέησθε | ποιῆσθε | τιμάησθε | τιμᾶσθε | μισθόησθε | μισθῶσθε |
| | ποιέωνται | ποιῶνται | τιμάωνται | τιμῶνται | μισθόωνται | μισθῶνται |

| | | | | | | |
|---|---|---|---|---|---|---|
| *Optative.* S. | ποιεοίμην | ποιοίμην | τιμαοίμην | τιμῷμην | μισθοοίμην | μισθοίμην |
| | ποιέοιο | ποιοῖο | τιμάοιο | τιμῷο | μισθόοιο | μισθοῖο |
| | ποιέοιτο | ποιοῖτο | τιμάοιτο | τιμῷτο | μισθόοιτο | μισθοῖτο |
| D. | ποιεοίμεθον | ποιοίμεθον | τιμαοίμεθον | τιμῴμεθον | μισθοοίμεθον | μισθοίμεθον |
| | ποιέοισθον | ποιοῖσθον | τιμάοισθον | τιμῷσθον | μισθόοισθον | μισθοῖσθον |
| | ποιεοίσθην | ποιοίσθην | τιμαοίσθην | τιμῴσθην | μισθοοίσθην | μισθοίσθην |
| P. | ποιεοίμεθα | ποιοίμεθα | τιμαοίμεθα | τιμῴμεθα | μισθοοίμεθα | μισθοίμεθα |
| | ποιέοισθε | ποιοῖσθε | τιμάοισθε | τιμῷσθε | μισθόοισθε | μισθοῖσθε |
| | ποιέοιντο | ποιοῖντο | τιμάοιντο | τιμῷντο | μισθόοιντο | μισθοῖντο |
| *Imperative.* | | | | | | |
| S. | ποιέου | ποιοῦ | τιμάου | τιμῶ | μισθόου | μισθοῦ |
| | ποιεέσθω | ποιείσθω | τιμαέσθω | τιμάσθω | μισθοέσθω | μισθούσθω |
| D. | ποιέεσθον | ποιεῖσθον | τιμάεσθον | τιμᾶσθον | μισθοέσθον | μισθοῦσθον |
| | ποιεέσθων | ποιείσθων | τιμαέσθων | τιμάσθων | μισθοέσθων | μισθούσθων |
| P. | ποιέεσθε | ποιεῖσθε | τιμάεσθε | τιμᾶσθε | μισθόεσθε | μισθοῦσθε |
| | ποιεέσθωσαν | ποιείσθωσαν | τιμαέσθωσαν | τιμάσθωσαν | μισθοέσθωσαν | μισθούσθωσαν |
| | or ποιεέσθων | ποιείσθων | or τιμαέσθων | τιμάσθων | or μισθοέσθων | μισθούσθων |
| | | | Imperfect. | | | |
| S. | ἐποιεόμην | ἐποιούμην | ἐτιμαόμην | ἐτιμώμην | ἐμισθοόμην | ἐμισθούμην |
| | ἐποιέου | ἐποιοῦ | ἐτιμάου | ἐτιμῶ | ἐμισθόου | ἐμισθοῦ |
| | ἐποιέετο | ἐποιεῖτο | ἐτιμάετο | ἐτιμᾶτο | ἐμισθόετο | ἐμισθοῦτο |
| D. | ἐποιεόμεθον | ἐποιούμεθον | ἐτιμαόμεθον | ἐτιμώμεθον | ἐμισθοόμεθον | ἐμισθούμεθον |
| | ἐποιέεσθον | ἐποιεῖσθον | ἐτιμάεσθον | ἐτιμᾶσθον | ἐμισθόεσθον | ἐμισθοῦσθον |
| | ἐποιεέσθην | ἐποιείσθην | ἐτιμαέσθην | ἐτιμάσθην | ἐμισθοέσθην | ἐμισθούσθην |
| P. | ἐποιεόμεθα | ἐποιούμεθα | ἐτιμαόμεθα | ἐτιμώμεθα | ἐμισθοόμεθα | ἐμισθούμεθα |
| | ἐποιέεσθε | ἐποιεῖσθε | ἐτιμάεσθε | ἐτιμᾶσθε | ἐμισθόεσθε | ἐμισθοῦσθε |
| | ἐποιέοντο | ἐποιοῦντο | ἐτιμάοντο | ἐτιμῶντο | ἐμισθόοντο | ἐμισθοῦντο |

160 All other tenses admit no contraction. But inasmuch as the declension of the *perfect* and *pluperfect passive* of these verbs is not sufficiently clear from the paradigms just given, they are here inflected at length. The other tenses are inflected like τύπτω.

Perfect.

| | | | | |
|---|---|---|---|---|
| *Indicative.* | S. | πεποίημαι | τετίμημαι | μεμίσθωμαι |
| | | πεποίησαι | τετίμησαι | μεμίσθωσαι |
| | | πεποίηται | τετίμηται | μεμίσθωται |
| | D. | πεποιήμεθον | τετιμήμεθον | μεμισθώμεθον |
| | | πεποίησθον | τετίμησθον | μεμίσθωσθον |
| | | πεποίησθον | τετίμησθον | μεμίσθωσθον |
| | P. | πεποιήμεθα | τετιμήμεθα | μεμισθώμεθα |
| | | πεποίησθε | τετίμησθε | μεμίσθωσθε |
| | | πεποίηνται | τετίμηνται | μεμίσθωνται |
| *Infinitive.* | | πεποιῆσθαι | τετιμῆσθαι | μεμισθῶσθαι |
| *Participle.* | | πεποιημένος | τετιμημένος | μεμισθωμένος |
| *Subjunctive.* | | πεποίωμαι* | τετίμωμαι* | μεμίσθωμαι* |
| | | ῃ, ηται, &c. | ῃ, ηται, &c. | ῳ, ωται, &c. |
| *Optative.* | S. | πεποιήμην* | τετιμήμην* | μεμισθώμην* |
| | | πεποίηο | τετίμηο | μεμίσθῳο |
| | | πεποίητο | τετίμητο | μεμίσθῳτο |
| | D. | πεποιήμεθον | τετιμήμεθον | μεμισθώμεθον |
| | | πεποίησθον | τετίμησθον | μεμίσθῳσθον |
| | | πεποιήσθην | τετιμήσθην | μεμισθώσθην |
| | P. | πεποιήμεθα | τετιμήμεθα | μεμισθώμεθα |
| | | πεποίησθε | τετίμησθε | μεμίσθῳσθε |
| | | πεποίηντο | τετίμηντο | μεμίσθῳντο |
| *Imperative.* | S. | πεποίησο | τετίμησο | μεμίσθωσο |
| | | πεποιήσθω | τετιμήσθω | μεμισθώσθω |
| | D. | πεποίησθον | τετίμησθον | μεμίσθωσθον |
| | | πεποιήσθων | τετιμήσθων | μεμισθώσθων |
| | P. | πεποίησθε | τετίμησθε | μεμίσθωσθε |
| | | πεποιησθωσαν | τετιμήσθωσαν | μεμισθώσθωσαν |

* See § 98 Rem. 3.

Pluperfect. 161

| | | | |
|---|---|---|---|
| S. | ἐπεποιήμην | ἐτετιμήμην | ἐμεμισθώμην |
| | ἐπεποίησο | ἐτετίμησο | ἐμεμίσθωσο |
| | ἐπεποίητο | ἐτετίμητο | ἐμεμίσθωτο |
| D. | ἐπεποιήμεθον | ἐτετιμήμεθον | ἐμεμισθώμεθον |
| | ἐπεποίησθον | ἐτετίμησθον | ἐμεμίσθωσθον |
| | ἐπεποιήσθην | ἐτετιμήσθην | ἐμεμισθώσθην |
| P. | ἐπεποιήμεθα | ἐτετιμήμεθα | ἐμεμισθώμεθα |
| | ἐπεποίησθε | ἐτετίμησθε | ἐμεμίσθωσθε |
| | ἐπεποίηντο | ἐτετίμηντο | ἐμεμίσθωντο |

| | | | |
|---|---|---|---|
| 1 Fut. | ποιηθήσομαι | τιμηθήσομαι | μισθωθήσομαι |
| 1 Aor. | ἐποιήθην | ἐτιμήθην | ἐμισθώθην |
| 3 Fut. | πεποιήσομαι | τετιμήσομαι | μεμισθώσομαι |

MIDDLE VOICE.*

| | | | |
|---|---|---|---|
| 1 Fut. | ποιήσομαι | τιμήσομαι | μισθώσομαι |
| 1 Aor. | ἐποιησάμην | ἐτιμησάμην | ἐμισθωσάμην |

Verbal Adjectives.

| | | |
|---|---|---|
| ποιητός | τιμητός | μισθωτός |
| ποιητέος | τιμητέος | μισθωτέος |

*Remarks.*

1. The uncontracted or original form of these verbs is, in respect to verbs in *έω*, peculiar to the Ionic dialect. In the other verbs, it is wholly disused, with the exception of a few poetical forms in *άω*.

2. In the Attic and common dialect, the foregoing contractions are never omitted; with the exception however, in general, of the shorter words in *έω* (as *τρέω*), from which, though we say *τρεῖ*, *ἔτρει*, *πνεῖν*, &c. we use, on the other hand, the full forms *τρέω*, *χέομαι*, *τρέομεν*, *πνέουσι*, *πνέῃ*, &c.

3. A few contract verbs in *άω*, instead of the vowel of contraction *α*, have a Doric *η*; see Rem. 9 below. They are principally the following, viz.

* *ποιεῖσθαι to make for one's self*, *τιμάσθαι to honor* as in the active, *μισθοῦσθαι to cause to let to one's self*, i. e. *to hire*.

*ζῆν to live,* *χρῆσθαι to use,*
*πεινῆν to hunger* *διψῆν to thirst,*

from *ζάω, χράω,* (see both among the anomalous verbs below,) *πεινάω, διψάω.* Accordingly we have *ζῇς, ζῇ, ἔζῃ, χρῆται,* &c.

*Further remarks on the dialects.*

162 4. As the Ionics form the 3d pers. of the common conjugation in *εαι* and *εο*, the verbs in *έω* are subject to a multiplication of vowels; such as *ποιέεαι, ἐπαινέεαι,* &c. which, however, with respect to *έευ*, is remedied by an elision of the *ε*, as *ἐποιέο.*

5. The Ionic dialect often converts *α*, in verbs in *άω*, into *ε*, as *ὁρέω ὁρέομεν* for *ὁράω ὁράομεν, χρέεται* for *χρᾶται,* &c.

6. In the 3d pers. plur. where the Ionics, according to § 103. III. 5, change the *ο* into *α*, and in particular use *έατο* for *οντο*, they make use of the same termination, with the elision of one *ε*, also for *έοντο* of the imperfect, as *ἐμηχαν-έατο*, (for *-άοντο, -έοντο*) commonly *ἐμηχανῶντο.* In the perfect, they not only change *ηνται* into *ηαται*, but commonly shorten also the *η* into *ε*, as *τετιμέαται* for *τετίμ-ηνται.*

7. The epic writers have the peculiar license, on account of the metre, to protract again the vowel of contraction by inserting before it the kindred long or short vowel, as (*ὁράειν*) *ὁρᾶ̆ν, ὁράᾰν* (*ὁράω*) *ὁρῶ, ὁρόω.* Particip. fem. (*ἡβάουσα*) *ἡβῶσα, ἡβώωσα,* &c.

8. The Doric dialect, instead of contracting *εο* into *ου*, commonly contracts it into *ευ*, and that this is also done by the Ionics has already been remarked; see § 27 Rem. 5. These dialects moreover not only say *ποιεῦμεν, ποιεῦμαι, ποιεῦντες, ἐποίευν*, from verbs in *έω*, but also in the verbs in *όω*, e. g. *ἐδικαίευν, πληρεῦντες*, from *δικαιόω, πληρόω.*

9. The Dorics, who uniformly use elsewhere *ᾱ* for *η*, desert in this case this analogy, and make use of *η*, without *ι* subscript, instead of all contractions of *αει* and *εει*, as *ὁρῆν* for *ὁρᾶν, τολμητε* for *τολμᾶτε, κοσμῆν* for *κοσμεῖν.*

*List of contract verbs.*

The same explanations apply to this, as to the preceding List of baryton verbs.

*ἀγαπάω love.*

*ἀγνοέω am ignorant of*, fut. mid.

*ἀδικέω wrong.*

*αἰδέομαι* depon. *am ashamed of*, fut. *ἐσομαι*, perf. and aorist have *σ.*

*αἱματόω make bloody.*

αἱρέω, see anomalous verbs.
αἰτέω *demand*, MID.
αἰτιάομαι Mid. *criminate.*
ἀκέομαι Mid. *heal.* fut. ἑσομαι. perf. takes σ.
ἀκολουθέω *follow.*
ἀκριβόω *know accurately*, MID.
ἀκροάομαι Mid. *hear.*
ἀλάομαι depon. *wander.* 163
ἀλγέω *suffer pain.*
ἀλέω *grind*, retains ε in its inflection, Attic redup.—PASS. has σ.
ἀλοάω *thresh*, fut. &c. § 95. 5.
ἀμάω *mow*, MID.
ἀμφισβητέω *contest, differ in opinion*, augment at the beginning.
ἀνιάω (not a compound) Pass. with fut. mid. *am grieved.*
ἀξιόω *estimate.*
ἀπαντάω *meet*, fut. mid.—Augment in the middle.
ἀπατάω (not compounded) *deceive.*
ἀπειλέω (not compounded) *threaten.*
ἀράομαι Mid. *beg.*
ἀριθμέω *count*, MID.
ἀρκέω *suffice*, retains ε in its inflection. Pass. with the same meaning has σ.
ἀρνέομαι Mid. *deny.*
ἀρόω *plough*, retains *o* in the inflection, Attic redup. Pass. without σ.
ἀρτάω *hang, fasten*, MID.
ἀσκέω *exercise.*
αὐλέω *pipe.*
βιόω, see anomalous verbs.
βοάω *cry out*, see § 95 Rem. 5. Fut. mid.
βουκολέω *feed*, trans.
βροντάω *thunder.*
γελάω *laugh*, fut. mid.—Has ᾰ in inflection. PASS. has σ.

γεννάω *beget*, MID.

δαπανάω Act. and depon. *expend.*

δεξιόομαι Mid. *salute with the right hand.*

δέω, see anomalous verbs.

δηλέω *injure*, MID.

δηλόω *manifest.*

διαιτάω (not a compound) *am a judge*, PASS. *abide, live;* for augment see § 86 Rem. 4.

διακονέω (not a compound) *minister to*, for augment see § 86 Rem. 4.—MID. same signification.

164 διψάω *thirst*, see Rem. 3 above.

δουλόω *enslave*, MID.

δράω *do*, (different from διδράσκω, see anomalous verbs.)

δυστυχέω *am unfortunate.*

ἐάω *permit*, augm. ει.

ἐγγυάω (not compounded) *pledge*, MID. *guarantee.*

ἐγχειρέω *deliver over*, augm. § 86 Rem. 3.

ἐλεέω *pity.*

ἐμέω *spit*, has ε in the inflection, Att. redup.—PASS. has σ.

ἐναντιάομαι depon. *am opposed to*, augm. at the beginning.

ἐνθυμέομαι depon. *consider*, augm. § 86 Rem. 3.

ἐνοχλέω *annoy*, augm. § 86 Rem. 4.

ἐπιθυμέω *desire*, augm. § 86 Rem. 3.

ἐπιχειρέω *undertake*, augm. § 86 Rem. 3.

ἐράω *love*, 1 aor. Pass has σ with active signification.

ἐρευνάω Act. and Mid. *investigate.*

ἐρημόω *make waste.*

ἐρυθριάω *blush.*

ἐρωτάω *ask.*

ἑστιάω *entertain, treat*, augm. ει.

εὐεργετέω *benefit*, augm. § 86 Rem. 5.

εὐσεβέω *am pious*, augm. § 86 Rem. 5.

εὐωχέω *feast* trans. PASS. *feast* intrans. augment § 86 Rem. 5.

ζάω, see anomalous verbs.

ζέω *boil* intrans. retains ε in its inflection.

*ζηλόω emulate, am zealous for.*
*ζητέω seek.*
*ζωγρᾰφέω paint.*
*ἡβάω am young.*
*ἡγέομαι* Mid. *think, believe.*
*ἡμερόω tame.*
*ἡνιοχέω drive.*
*ἡσσάομαι* PASS. *am inferior, am overcome.*
*ἠχέω echo, sound.*
*θαῤῥέω, θαρσέω, confide am bold.*
*θεάομαι* Mid. *behold, contemplate.*
*θηράω hunt.* 165
*θλάω crush,* ᾰ in the inflection.—PASS. has σ.
*θυμιάω burn incense, perfume.*
*θυμόω am wrathful.*
*ἰάομαι* Mid. *heal.*
*ἱδρόω sweat.*
*ἱμάω draw up,* MID.
*ἱστορέω inquire.*
*κακόω injure, weaken.*
*καυχάομαι* Mid. *boast.*
*κεντέω prick, sting.*
*κινέω move.*
*κλάω break,* ᾰ in the inflection. PASS. has σ, (not to be confounded with *κλάω, κλαίω,* see anomalous verbs.)
*κληρόω choose by lot,* MID. *cast lots.*
*κνάω scrape,* contracts αε into η. See above Rem. 3.
*κοιμάω put to sleep, tranquillize,* PASS. (Epic mid.) *sleep.*
*κοινόω* Act. and Mid. *make common, share.*
*κοινωνέω partake.*
*κολλάω glue.*
*κολυμβάω swim.*
*κορέω sweep,* (different from *κορέννυμι,* see anomalous verbs.)
*κοσμέω adorn.*
*κοτέω* Act. and Mid. *am angry, resent,* retains ε in its inflection.
*κρατέω have power, take hold of.*

κροτέω *strike, clap.*
κτάομαι Mid. *acquire,* Perf. *possess.*
κτυπέω *sound, roar.*
κυβερνάω *pilot, direct.*
λαλέω *speak.*
λιπαρέω *implore.*
λοιδορέω *reproach,* Act. Pass. and Mid.
λυπέω *grieve.*
λωβάομαι Mid. *abuse.*
λωφάω *remit, rest.*
μαρτυρέω *testify.*
μειδιάω *smile.*
166 μετρέω *measure,* MID.
μηχανάομαι Mid. *contrive, devise.*
μιμέομαι Mid. *imitate.*
μισέω *hate.*
νέω *spin,* (for νέω *swim,* see anomalous verbs.)
νικάω *conquer.*
νοέω *think.*
νουθετέω *exhort, warn.*
ξέω *abrade, smooth, polish,* retains the ε in the inflection, and in PASS. has σ.
οἰκέω *dwell.*
οἰκοδομέω *build,* MID.
ὀκνέω *hesitate, am not willing.*
ὁμολογέω *agree with, confess.*
ὀπτάω *roast.*
ὀρθόω *set upright,* MID.—For augm. of compound ἀνορθόω see § 86 Rem. 4.
ὁρμάω Act. and Pass. *hasten, strive.*
ὁρμέω *lie at anchor.*
ὀρχέομαι Mid. *spring, dance.*
οὐρέω, augm. § 83 Rem. 6.
ὀχέω *drive* trans. PASS. *drive* intransit.
παροινέω *rage,* augm. § 86 Rem. 4.
πατέω *tread.*

*πεινάω suffer hunger*, see above Rem. 4.
*πειράω try, examine.—πειράομαι*, with fut. mid. and aor. pass. *attempt, undertake.*
*περάω pass over*, fut. *περάσω* (long *α*) &c.
*περάω bring over*, fut. *περάσω* (short *α*), Att. fut. *περῶ, ᾷς, ᾷ.* &c. PASS. has *σ*.
*πλανάω mislead*, PASS. *wander.*
*πλεονεκτέω am covetous.*
*πληρόω fill.*
*πονέω* Act. and Mid. *labor.*
*πτερόω give wings to.*
*πωλέω sell.*
*ῥιζόω cause to root*, PASS. *take root.*
*σημειόω mark*, MID.
*σιγάω keep silence*, fut. mid.
*σιτέομαι* Mid. *eat, feast.* 167
*σιωπάω keep silence*, fut. mid.
*σκιρτάω leap.*
*σμάω scour*, contracts *αε* into *η*. See above Rem. 3.
*σπάω draw*, *ᾰ* in the inflection, PASS. has *σ*. MID.
*στεφανόω crown*, MID.
*συλάω plunder.*
*σφριγάω swell, am puffed up.*
*τελέω finish, fulfil*, retains *ε* in the inflection, PASS. has *σ*. MID.
*τηρέω observe.*
*τιμάω honor*, MID.
*τιμωρέω help, revenge*, MID.
*τολμάω dare.*
*τρέω tremble*, see above Rem. 2. retains *ε* in the inflection.
*τρυπάω bore, perforate.*
*τρυφάω am effeminate, debauch.*
*τρυφόω make proud*, PASS. *am proud.*
*φθονέω envy.*
*φιλέω love.*
*φοβέομαι* depon. *fear*
*φοιτάω visit.*

φυσάω *blow.*
χαλάω *yield, relax,* ᾰ in its inflection, PASS. has σ.
χειρόω Act. but more commonly Mid. *subject.*
χωρέω *go, yield,* fut. mid.
ψάω *rub,* contracts αε into η, see above Rem. 3. MID.
ὠνέομαι Mid. *buy,* augm. § 83 Rem. 6.

## IRREGULAR CONJUGATION.

### § 106. VERBS IN μι.

1. The first class of irregular verbs are those in μι, a class which contains but few verbs and parts of verbs, which differ also still further from each other in several points.

168 Rem. 1. The verbs, which are given in the grammar as examples of this formation, are almost the only ones in which it prevails in all those parts, to which it can be applied. Whatever else is governed by this analogy will be given in the list of anomalous verbs. For the most part, it is only *single tenses* of certain verbs.

2. All verbs in μι have a root, which, according to the usual formation, should terminate in ω pure. It is therefore usual in the grammar to deduce the more frequent from the obsolete form, and to say that τίθημι is derived from ΘΕΩ.

3. The conjugation in μι is peculiar *only* in the *Present, Imperfect* and *Second Aorist;* and the essentials of it consist in the terminations of inflection. Thus μεν, τε, ν, μαι, instead of being attached to the root by a *connective vowel* (ομεν, ετε, ον, ομαι), are joined immediately to the radical vowel of the verb, e. g.

τίθε-μεν, ἵστα-μαι, δίδο-τε, ἐδείκνυ-τε, ἔθη-ν.

See Rem. 8.

4. In addition to this, there are some peculiar terminations, viz.

μι—in the 1st pers. sing. pres. *Indic.*
σι or σιν—in the 3d pers. sing. pres. *Indic.*
θι—in the 2d pers. sing. *Imperat.*

Besides, the infinitive of those tenses always ends in ναι, and the nom. masculine of the participle not in ν, but in ς, with the omission of ν, whereby the radical vowel is lengthened in the usual

manner, as ᾱς, εις, ους, ῡς, which ending has always the acute accent.

5. The subjunctive and the optative combine the radical vowel of the verb with their termination into one long vowel, which should regularly be always accented.—In the subjunctive, when the radical vowel is α or ε, this contracted vowel is ω and η, as

ῶ, ῇς, ῇ, ῶμεν, ῆτε, ῶσιν.

But when the radical vowel is ο, the contracted vowel is uniformly ω, as

ῶ, ῷς, ῷ, ῶμεν, ῶτε, ῶσιν.

The optative has a diphthong with ι, to which is subjoined the termination in ην, as τιθ-είην, ἱστ-αίην, διδ-οίην.

The verbs in νμι most commonly form these two modes ac- 169
cording to the analogy of verbs in νω.

6. Several short radical forms connect with the abovenamed changes a *reduplication*, wherein they repeat the first consonant with an ι, as

ΔΟΩ δίδωμι, ΘΕΩ τίθημι.

If the root begin with στ, πτ, or an aspirated vowel, ι alone is prefixed with the aspirate, as

ΣΤΑΩ ἵστημι, ΠΤΑΩ ἵπταμαι, ῾ΕΩ ἵημι.

And it is only in this way, that the second aorist can be formed in verbs of this kind; as it is only by the absence of this reduplication, that it is distinguished from the imperfect, and, in the other modes, from the present (see § 96 Rem. 3.) as

τίθημι, Impf. ἐτίθην, Aor. ἔθην.

7. The radical vowel, in its connexion with the terminations of this conjugation, in the singular of the indicative always becomes long; viz. α and ε become η (1st pres. ημι), ο becomes ω (1st pres. ωμι), and υ is lengthened, as ῡμι. In the other terminations it almost always appears in its original shortness, as τίθημι—τίθεμεν, ἔθεσαν, τιθέναι, τίθετι, τίθεμαι, but with some exceptions, which will be seen as they occur in the paradigms, and in the list of anomalous verbs below.

8. All the other tenses are formed in the usual manner from

the root and without reduplication, as τίθημι (ΘΕΩ), fut. θήσω. The verbs, however, of this class, have, as anomalous verbs, even in these tenses, other peculiarities, which are not incident to their character as verbs in μι, and are therefore to be separately considered.

Rem. 2. The two verbs ἵστημι and δίδωμι shorten their vowel, even in those tenses of the passive voice, which are regular. E. g. Act. στήσω perf. ἕστηκα, Pass. perf. ἕσταμαι, aor. ἐστάθην
— δώσω — δέδωκα, — — δέδομαι, — ἐδόθην.

The verbs τίθημι and ἵημι (§ 108) do the same only in the 1 aor. e. g. ἐτέθην (for ἐθέθην, from ΘΕΩ,)
ἑθείς part. 1 aor. pass. (from ΕΩ.)

In the perfect active and passive, these two change the radical vowel into ει, e. g.
τέθεικα, τέθειμαι· εἷκα, εἷμαι.

Rem. 3. The three verbs τίθημι, ἵημι, δίδωμι have a form of the 1 aor. in κα wholly peculiar to themselves, as ἔθηκα, ἧκα, 170 ἔδωκα, which must be carefully distinguished from the perfect.

Rem. 4. In the imperative of the 2 aor. some verbs, instead of θι, have simply ς, e. g.
θές for θέθι, ἕς for ἕθι, δός for δόθι.

Rem. 5. As the termination of the 2 pers. pass. in the common conjugation (η, ου) had its origin in εσαι. εσο (see § 103 Rem II. 1, 2.) and as the connective vowel is dropped in the verbs in μι, the termination of this person in these verbs is simply σαι, σο, as in the perfect and pluperfect of the common conjugation. Accordingly we have τίθε-σαι, ἐτίθε-σο, ἵστα-σαι, &c. But here also a contraction with the radical vowel takes place, as τίθῃ, ἐτίθου, ἵστᾳ, ἵστω, for ἵστασαι, ἵστασο, &c.

Rem. 6. The form in νμι belongs only to a few very anomalous verbs, which derive their tenses, with the exception of the perfect and imperfect, from a simpler form, as δείκνυμι from ΔΕΙΚΩ, σβέννυμι from ΣΒΕΩ &c. and are therefore introduced here as *defectives* (see § 112. 6.) In order to know with ease, when υ is long or short, it is necessary only to compare the verb ἵστημι. Thus δείκνυμι has its υ long, as ἵστημι its η, and δείκνυμεν has υ short, as ἵσταμεν its α. Aor. 2 ἔδυμεν has long υ, as ἔστημεν has its penult long, &c. see δύω in the anomalous verbs.

Rem. 7. All verbs in μι increase their anomaly in this, that, even in the present and imperfect, in various persons and modes, they very often abandon the analogy of verbs in μι, and are declined regularly like verbs in έω, άω, όω, that is, as contract verbs; and those in νμι like verbs in ύω; retaining, however, the reduplication, that is, following an imaginary root, as ΤΙΘΕΩ, &c.

## § 107. I. PARADIGM OF THE CONJUGATION IN μι.

### ACTIVE VOICE.

#### Present.

| | *I place* (from ΘΕΩ) | *I cause to stand* (from ΣΤΑΩ) | *I give* (from ΔΟΩ) | *I show* (from δεικνύω) |
|---|---|---|---|---|
| *Indicative.* | | | | |
| S. | τίθημι | ἵστημι | δίδωμι | δείκνῡμι |
| | τίθης | ἵστης | δίδως | δείκνῡς |
| | τίθησι (ν) | ἵστησι (ν) | δίδωσι (ν) | δείκνῡσι |
| D. | — | — | — | — |
| | τίθετον | ἵστατον | δίδοτον | δείκνυτον |
| | τίθετον | ἵστατον | δίδοτον | δείκνυτον |
| P. | τίθεμεν | ἵσταμεν | δίδομεν | δείκνυμεν |
| | τίθετε | ἵστατε | δίδοτε | δείκνυτε |
| | τιθέᾶσι (ν) | ἱστᾶσι (ν) | διδόᾶσι (ν) | δεικνύᾶσι (ν) |
| | or | | or | or |
| | τιθεῖσι (ν)* | | διδοῦσι (ν)* | δεικνῦσι (ν)* |
| *Infinitive.* | | | | |
| | τιθέναι | ἱστάναι | διδόναι | δεικνύναι |
| *Participle.* | | | | |
| M. | τιθείς(έντος) | ἱστάς (άντος) | διδούς(όντος) | δεικνύς (ύντος) |
| F. | τιθεῖσα | ἱστᾶσα | διδοῦσα | δεικνῦσα |
| N. | τιθέν | ἱστάν | διδόν | δεικνύν |
| *Subjunctive.* | | | | |
| S. | τιθῶ | ἱστῶ | διδῶ | |
| | τιθῇς | ἱστῇς | διδῷς | from |
| | τιθῇ | ἱστῇ | διδῷ | δεικνύω |
| D. | — ἦτον, ἦτον | —ἦτον, ἦτον | —ὦτον, ὦτον | |
| P. | ὦμεν,ἦτε,ὦσι | ὦμεν,ἦτε,ὦσι | ὦμεν,ὦτε,ὦσι | |
| *Optative.* | | | | |
| S. | τιθείην | ἱσταίην | διδοίην | |
| | τιθείης | ἱσταίης | διδοίης | |
| | τιθείη | ἱσταίη | διδοίη | |
| D. | — | — | — | from |
| | τιθείητον | ἱσταίητον | διδοίητον | δεικνύω |
| | τιθειήτην | ἱσταιήτην | διδοιήτην | |
| P. | τιθείημεν | ἱσταίημεν | διδοίημεν | |
| | τιθείητε | ἱσταίητε | διδοίητε | |
| | (τιθείησαν) | (ἱσταίησαν) | (διδοίησαν) | |

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* The third person plural in ᾶσι is the Attic; the circumflexed form τιθεῖσι, διδοῦσι, δεικνῦσι, is rather Ionic.

Of this optative there is in the dual and plural an abridged form, which in the 3d pers. plur. is exclusively used, as follows, viz.

| | | | |
|---|---|---|---|
| D. τιθεῖτον | ἱσταῖτον | διδοῖτον | |
| τιθείτην | ἱσταίτην | διδοίτην | |
| P. τιθεῖμεν | ἱσταῖμεν | διδοῖμεν | |
| τιθεῖτε | ἱσταῖτε | διδοῖτε | |
| τιθεῖεν | ἱσταῖεν | διδοῖεν | |

*Imperative.*

| | | | |
|---|---|---|---|
| τίθετι* | ἵστα̃θι, com. | δίδοθι, | δείκνῦθι, com. |
| ἑτω, &c. | ἱστη, ἀτω &c. | ὁτω, &c. | δεικνῦ, ὑτω,&c. |
| 3 Pl. τιθέτωσαν | ἱστάτωσαν | διδότωσαν | δεικνύτωσαν |
| or τιθέντων | or ἱστάντων | or διδόντων | or δεικνύντων |

Imperfect.

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| | | | |
|---|---|---|---|
| S. ἐτίθην† | ἵστην† | ἐδίδων† | ἐδείκνῡν† |
| ἐτίθης | ἵστης | ἐδίδως | ἐδείκνῡς |
| ἐτίθη | ἵστη | ἐδίδω | ἐδείκνῡ |
| D. — | — | — | — |
| ἐτίθετον | ἵστατον | ἐδίδοτον | ἐδείκνυτον |
| ἐτιθέτην | ἱστάτην | ἐδιδότην | ἐδεικνύτην |
| P. ἐτίθεμεν | ἵσταμεν | ἐδίδομεν | ἐδείκνυμεν |
| ἐτίθετε | ἵστατε | ἐδίδοτε | ἐδείκνυτε |
| ἐτίθεσαν | ἵστασαν | ἐδίδοσαν | ἐδείκνυσαν |

| | | | |
|---|---|---|---|
| Perf. τέθεικα | ἕστηκα‡ | δέδωκα | from |
| Plup. ἐτεθείκειν | ἑστήκειν or ἑιστήκειν‡ | ἐδεδώκειν | ΔΕΙΚΩ |
| Fut. θήσω | στήσω | δώσω | from |
| 1 Aor. ἔθηκα § | ἔστησα | ἔδωκα | ΔΕΙΚΩ |

* With regard to τίθετι see § 18. 4. The second person in θι is little used in prose. Instead thereof, in the abbreviated form, ἵστη and δείκνυ are used; and in the verbs declined like *contracts*, τίθει and δίδου.

† The singular of this tense, with the exception of ἵστημι, is usually declined like the contracts, and like the form in ὁω, as

ἐτίθουν, εις, ει. ἐδίδουν, ους, ου. ἐδείκνυον, ες, ε (ν).

‡ With respect to the perfect and pluperfect of ἵστημι the following things are to be remarked, viz.

1. The *augment*;—inasmuch as the ε, which stands instead of the reduplication, is aspirated, contrary to the analogy of other verbs (see § 82. 5), and the pluperfect often increases this augment by the temporal augment ει.

2. The *abbreviated* forms in use, instead of those of the regular conjugation, which see below.

3. The *change in signification*, which will also be mentioned below.

§ From this irregular aorist in κα (see § 106 Rem. 3) no modes or participles are formed.

Second Aorist.*

*Indicative.*

| | | | |
|---|---|---|---|
| S. ἔθην† | ἔστην | ἔδων | wanting |
| like the | ἔστης | like the | |
| Imperf. | ἔστη | Imperf. | |
| D. | — | | |
| | ἔστητον | | |
| | ἐστήτην | | |
| P. | ἔστημεν | | |
| | ἔστητε | | |
| | ἔστησαν | | |

| | | | | |
|---|---|---|---|---|
| *Infin.* | θεῖναι | στῆναι | δοῦναι | 173 |
| *Part.* | θείς, θεῖσα, θέν | στάς, στᾶσα, στάν | δούς, δοῦσα, δόν | |
| *Subj.*‡ | θῶ, θῇς, &c. | στῶ, στῇς, &c. | δῶ, δῷς, δῷ, &c. | |
| *Opt.*‡ | θείην | σταίην | δοίην | |
| *Imperat.* | (θέτι) θές | στῆθι § | (δόθι) δός | |
| | θέτω | στήτω | δότω | |
| | θέτον, θέτων | στῆτον, στήτων | δότον, δότων | |
| | θέτε, τωσαν or θέντων | στῆτε, τωσαν or στάντων | δότε, τωσαν or δόντων | |

* The 2 aor. ἔστην departs from the analogy of the imperfect and of the verbs in μι in general, by its long vowel in the dual and plural (§ 106. 7.)—The 3d pers. pl. ἔστησαν is the same with the 3d pl. 1st aor. and must therefore, as their significations differ, be ascertained by the connexion.

† The singular (indic. act.) of ἔθην, ἔδων, is very rarely used.

‡ This tense, in these modes, is declined precisely like the present, and the optative undergoes the same abbreviations in dual and plural.

§ The imperative στῆθι is in composition sometimes abbreviated, as παράστα.

## PASSIVE VOICE.

### Present.

*Indicative.*

| | | | | |
|---|---|---|---|---|
| S. | τίθεμαι | ἵσταμαι | δίδομαι | δείκνυμαι |
| | τίθεσαι or τίθῃ | ἵστασαι or ἵστᾳ | δίδοσαι | δείκνυσαι |
| | τίθεται | ἵσταται | δίδοται | δείκνυται |
| D. | τιθέμεθον | ἱστάμεθον | διδόμεθον | δεικνύμεθον |
| | τίθεσθον | ἵστασθον | δίδοσθον | δείκνυσθον |
| | τίθεσθον | ἵστασθον | δίδοσθον | δείκνυσθον |
| P. | τιθέμεθα | ἱστάμεθα | διδόμεθα | δεικνύμεθα |
| | τίθεσθε | ἵστασθε | δίδοσθε | δείκνυσθε |
| | τίθενται | ἵστανται | δίδονται | δείκνυνται |
| *Inf.* | τίθεσθαι | ἵστασθαι | δίδοσθαι | δείκνυσθαι |
| *Part.* | τιθέμενος | ἱστάμενος | διδόμενος | δεικνύμενος |

*Subjunctive.*

| | | | | |
|---|---|---|---|---|
| S. | τιθῶμαι* | ἱστῶμαι | διδῶμαι | |
| | τιθῇ | ἱστῇ | διδῷ | |
| | τιθῆται | ἱστῆται | διδῶται | |
| D. | τιθώμεθον | ἱστώμεθον | διδώμεθον | from |
| | τιθῆσθον | ἱστῆσθον | διδῶσθον | δεικνύω |
| | τιθῆσθον | ἱστῆσθον | διδῶσθον | |
| P. | τιθώμεθα | ἱστώμεθα | διδώμεθα | |
| | τιθῆσθε | ἱστῆσθε | διδῶσθε | |
| | τιθῶνται | ἱστῶνται | διδῶνται | |

*Optative.*

| | | | | |
|---|---|---|---|---|
| 174 S. | τιθείμην* | ἱσταίμην | διδοίμην | |
| | τιθεῖο | ἱσταῖο | διδοῖο | |
| | τιθεῖτο | ἱσταῖτο | διδοῖτο | |
| D. | τιθείμεθον | ἱσταίμεθον | διδοίμεθον | from |
| | τιθεῖσθον | ἱσταῖσθον | διδοῖσθον | δεικνύω |
| | τιθείσθην | ἱσταίσθην | διδοίσθην | |
| P. | τιθείμεθα | ἱσταίμεθα | διδοίμεθα | |
| | τιθεῖσθε | ἱσταῖσθε | διδοῖσθε | |
| | τιθεῖντο | ἱσταῖντο | διδοῖντο | |

* The subjunctive and optative are here formed according to the strict rules. In the common language and in single verbs, some irregularities, especially in the accent, take place. These irregularities consist in placing the accent nearer the beginning of the verb, as *τίθωμαι*, *ἵσταιτο*, and in the termination *οίμην* for *είμην*, as *τίθοιτο* for *τιθεῖτο*.

| | | | |
|---|---|---|---|
| *Imperative.* | | | |
| τίθεσο or τίθου | ἵστασο or ἵστω | δίδοσο or δίδου | δείκνυσο |
| τιθέσθω &c. | ἱστάσθω &c. | διδόσθω &c. | δεικνύσθω &c. |

Imperfect.

| | | | |
|---|---|---|---|
| S. ἐτιθέμην | ἱστάμην | ἐδιδόμην | ἐδεικνύμην |
| ἐτίθεσο or ἐτίθου | ἵστασο or ἵστω | ἐδίδοσο or ἐδίδου | ἐδείκνυσο |
| ἐτίθετο | ἵστατο | ἐδίδοτο | ἐδείκνυτο |
| D. ἐτιθέμεθον | ἱστάμεθον | ἐδιδόμεθον | ἐδεικνύμεθον |
| ἐτίθεσθον | ἵστασθον | ἐδίδοσθον | ἐδείκνυσθον |
| ἐτιθέσθην | ἱστάσθην | ἐδιδόσθην | ἐδεικνύσθην |
| P. ἐτιθέμεθα | ἱστάμεθα | ἐδιδόμεθα | ἐδεικνύμεθα |
| ἐτίθεσθε | ἵστασθε | ἐδίδοσθε | ἐδείκνυσθε |
| ἐτίθεντο | ἵστασαν | ἐδίδοντο | ἐδείκνυντο |

| | | | |
|---|---|---|---|
| Perf. τέθειμαι | ἕσταμαι | δέδομαι | from |
| τέθεισαι &c. | ἕστασαι &c. | δέδοσαι &c. | ΔΕΙΚΩ |
| Plup. ἐτεθείμην | ἑστάμην | ἐδεδόμην | |

From the other modes of the perfect it is easy to form the *Infinitive* τεθεῖσθαι, δεδόσθαι, *Participle* τεθειμένος, *Imperative* ἕστασο, &c. The *Subjunctive* and *Optative* are not in use.

| | | | |
|---|---|---|---|
| 1 Fut. τεθήσομαι* | σταθήσομαι | δοθήσομαι | from |
| 1 Aor. ἐτέθην | ἐστάθην | ἐδόθην | ΔΕΙΚΩ |

The 2d and 3d fut. and 2d aor. are wanting.

MIDDLE VOICE.

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| | | | |
|---|---|---|---|
| 1 Fut. θήσομαι† | στήσομαι | δώσομαι | from |
| 1 Aor. ἐθηκάμην | ἐστησάμην | ἐδωκάμην | ΔΕΙΚΩ |

* In τεθήσομαι, ἐτέθην, the τε is not to be mistaken for the *reduplicative augment*. It is the radical syllable θε, which however is changed to τε, in consequence of θ in the termination (§ 18.) Otherwise it would be ἐθέθην, θεθήσομαι.

† The aorists ἐθηκάμην, ἐδωκάμην belong exclusively to the dialects. The common prose uses in the middle voice, only the 2d aorist of these verbs.

Second Aorist.

*Indicative.*

| | | | |
|---|---|---|---|
| ἐθέμην (ἔθεσο) ἔθου &c. | ἐστάμην* | ἐδόμην (ἔδοσο) ἔδου &c. | wanting. |

decline according to the imperfect passive.

| | | | | |
|---|---|---|---|---|
| *Infin.* | θέσθαι | στάσθαι | δόσθαι | wanting. |
| *Part.* | θέμενος | στάμενος | δόμενος | |
| *Subj.* | θῶμαι | στῶμαι | δῶμαι | |
| *Opt.* | θείμην | σταίμην | δοίμην | |
| *Imper.* | (θέσο) θοῦ | στάσο, στῶ | (δόσο) δοῦ | |

decline according to the present passive.

Verbal Adjectives.

| | | | |
|---|---|---|---|
| θετός θετέος | στατός στατέος | δοτός δοτέος | from ΔΕΙΚΩ. |

## II. *Remarks on ἵστημι.*

1 The verb *ἵστημι* is divided between the transitive signification *to place* and the neuter *to stand* (§ 113. 5.) In the active voice the following tenses have the transitive signification, viz. Present *ἵστημι*, Imperf. *ἵστην*, Fut. *στήσω*, Aor. 1st *ἔστησα*.

The following have the intransitive signification of *stand*, viz. Perfect *ἕστηκα*, Pluperfect *ἑστήκειν*, 2d Aor. *ἔστην*.

The passive has throughout the signification *to be placed*, and the middle signifies variously *to place one's self*, *to place*, *to erect*.

2. In addition to this, the *perfect active* has the signification of the present, and the pluperfect of the imperfect (see § 113 Rem. 2.)

*ἕστηκα* *I stand*
*ἑστήκειν* *I was standing*
*ἑστηκώς* *standing* &c.

3. In this case there commonly prevails, in the dual and plural
176 and in the other modes, an abbreviated form of the perfect and pluperfect, resembling the formation of the present of verbs in *μι*, which is found also in other verbs and will be explained below in § 110.

* The 2d Aor. middle of *ἵστημι* is not found in the Greek writers, and is only inserted here as a guide in other verbs, e. g. for *ἐπτάμην* from *ἵπταμαι* (see among the anomalous verbs *πέτομαι*).

| | | |
|---|---|---|
| *Perf.* | Plur. | ἕστᾰμεν, ἕστᾰτε, ἑστᾶσι |
| | Du. | ἕστᾰτον |
| *Pluperf.* | Plur. | ἕστᾰμεν, ἕστᾰτε, ἕστᾰσαν |
| | Du. | ἕστᾰτον, ἑστάτην |
| *Subjunc.* | | ἑστῶ, ῇς, ῇ &c. *Opt.* ἑσταίην |
| *Imperat.* | | ἕστᾰθι, ἑστάτω &c. |
| *Infin.* | | ἑστάναι |
| *Partic.* | | (ἑσταώς) ἑστώς, ἑστῶσα, ἑστός. G. ἑστῶτος (*Ion.* ἑστεώς, ῶτος) |

It is hence apparent, that this perfect and pluperfect, in the greater part of their declension, have both the formation and the signification of the present and imperfect.

4. In consequence of this *present* signification (and because the future στήσω means *I shall place*, and στήσομαι *I shall place myself*,) there has been formed from ἕστηκα *I stand*, a separate anomalous future ἑστήξω or ἑστήξομαι *I shall stand*, with which may be compared the similar future of θνήσκω among the anomalous verbs.

## III. *Remarks on the dialects in the verbs in μι.*

1. Several of the dialectical peculiarities of the regular conjugation of verbs are found also in the verbs in μι. Such are the imperfects and second aorists in σκον, which always before this termination, have the short radical vowel, as imperfect τίθεσκον, δίδοσκον, 2d aor. στάσκον, δόσκον. In like manner the infinitives τιθέμεν for τιθέναι, δόμεναι for δοῦναι &c.

2. The *Dorics* use τι for σι, in sing. τίθητι for τίθησι &c. and in the plural, replacing also the ν which had dropped out according to § 103 Rem. IV. 1. as τιθέντι, ἱστάντι, διδόντι, for εἶσι, ᾶσι, οῦσι.

3. The third pers. pl. in σαν of the imperfect and of the 2 aor. act. is diminished a syllable by the Doric and epic writers, and ends merely in ν with a preceding short or shortened root, as ἔτιθεν for ἐτίθεσαν, ἔσταν for ἔστησαν, ἔδον, ἔδυν, for ἔδοσαν, ἐδῦσαν.

The subjunctive undergoes in the Ionic dialect a *resolution* or *lengthening*, as

τιθέω, θέω, -έῃς -έῃ &c. for τιθῶ, θῶ, -ῇς, -ῇ, &c.
ἑστέω, στέω &c. for ἱστῶ &c.
δωώ, δώῃς &c. for δῶ, δῷς &c.

To which may also be added the mode of lengthening used by the epic poets, as θείω, στήῃ &c. (see § 108 Rem. III. 6.)

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## § 108. Ἑω, Ἐω, and Ἰω.

Among the other irregular verbs in μι are some small ones, whose radical form is partly Ἑω, and partly Ἐω and Ἰω, and which are therefore easily confounded, especially in composition, where the breathing is partly lost.—Thus προσεῖναι may come from εἶναι and from ἐῖναι, and although in ἀφεῖναι and ἀπεῖναι, the effect of the rough and smooth breathing respectively is visible, yet even this distinction disappears in the Ionic writers, who do not aspirate the consonant.

The radical form Ἑω has three chief meanings, viz. 1. *I send*, 2. *I place*, 3. *I clothe;* Ἐω has the signification *I am;* and Ἰω is *I go*.

### I. Ἵημι *send, throw*, from Ἑω.

This verb may be compared with τίθημι, from the analogy of which it departs but little. The ι, according to § 106 Rem. 6, takes the place of a reduplication. When the short radical vowel ε begins the word, it is susceptible of the augment in passing into ει. See § 83. 2.

Remark. The comparison of this verb with τίθημι is here necessary. Every tense and mode, therefore, which any where occurs, is given in the following paradigm.

ACTIVE VOICE.

*Indicative.*

Present.

| Sing. | Dual. | Plur. |
|---|---|---|
| ἵημι, ἵης, ἵησι, | ἵετον, ἵετον, | ἵεμεν, ἵετε, (ἱέᾶσιν) ἱᾶσιν or ἱεῖσι. |

Imperfect.

| | | |
|---|---|---|
| ἵην (or ἵουν from Ἑω) | ἵετον, ἱέτην, | ἵεμεν, ἵετε, ἵεσαν. |

| First Aorist. | Perfect. | Pluperfect. |
|---|---|---|
| ἧκα. | εἷκα. | εἵκειν. |

First Future.

| | | |
|---|---|---|
| ἥσω, -εις, -ει, | -ετον, -ετον, | -ομεν, -ετε, -ουσι. |

Second Aorist.

| | | |
|---|---|---|
| ἦν, ἦς, ἦ, * | ἕτον, ἕτην, | ἕμεν, ἕτε, ἕσαν, or with augm. εἷμεν, εἷτε, εἷσαν. |

*Subjunctive.*

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Present.

| | | |
|---|---|---|
| ἱῶ, ἱῇς, ἱῇ, | ἱῆτον ἱῆτον, | ἱῶμεν, ἱῆτε, ἱῶσι (ν). |

Second Aorist.

| | | |
|---|---|---|
| ὦ, ᾗς, ᾗ, | ἦτον, ἦτον, | ὦμεν, ἦτε, ὦσι (ν). |

*Optative.*

Present.

| | | |
|---|---|---|
| ἱείην, ἱείης, ἱείη | ἱείητον, ἱειήτην, | ἱείημεν ἱείητε, ἱείησαν. |

Second Aorist.

| | | |
|---|---|---|
| εἴην, ης, η | εἴητον, εἰήτην, | εἴημεν, εἴητε, εἴησαν.† |

*Imperative.*

Present.

| Sing. | Dual. | Plur. |
|---|---|---|
| ἵεθι (com. ἵει, ἱέτω from ἹΕΩ.) | ἵετον, ἱέτων, | ἵετε, ἱέτωσαν. |

Second Aorist.

| | | |
|---|---|---|
| ἕς, ἕτω, | ἕτον, ἕτων, | ἕτε, ἕτωσαν. |

*Infinitive.*

| Present. | Second Aorist. |
|---|---|
| ἱέναι. | εἶναι. |

* Not used in the singular, the first aorist taking its place.

† For which common use employs εἷμεν, εἷτε, εἷεν.

*Participles.*

| Present. | Second Aorist. |
|---|---|
| *ἱείς, ἱεῖσα, ἱέν.* | *εἷς, εἷσα, ἕν.* |

PASSIVE AND MIDDLE VOICES.

*Indicative.*

Present (Passive and Middle).

*ἵε-μαι, σαι, ται, | μεθον, σθον, σθον, | μεθα, σθε, νται.*

Perfect (Passive and Middle).

*εἷμαι, εἷσαι, εἷται | εἵμεθον, εἷσθον, εἷσθον | εἵμεθα, εἷσθε, εἷνται*

179 First Aorist (Passive.)

*ἕθην*, or with the augment *εἵθην*.

First Aorist (Middle.)

| Sing. | Dual. | Plur. |
|---|---|---|
| *ἡκ-άμην, ω, ατο,* | *ἀμέθον, ασθον, ἀσθην,* | *ἀμεθα, ασθε, αντο.* |

Second Aorist (Middle.)

*ἕμην*, or commonly with the augment *εἵμην*.

| | | |
|---|---|---|
| *Subjunctive* (Second Aorist) | | *ὦμαι* |
| *Imperative* | — | *οὖ* |
| *Infinitive* | — | *ἔσθαι* |
| *Participle* | — | *ἕμενος* |

Verbal Adjectives.

*ἑτός, ἑτέος.*

Remark. This verb occurs but rarely in its simple form. It is, therefore, to be remarked chiefly for the use of the preceding forms in compounded verbs, as 2d aor. *ἀφεῖναι, ἄφες, ἀνεῖμεν* for *ἀνείημεν*. Mid. *προέσθαι, ἀφέμενος*, &c. The compound *ἀφίημι* often takes the augment in the beginning, as *ἠφίεσαν*.

II. ῾ΕΩ *place*, ῾Ημαι *sit.*

1. From this ῾ΕΩ, in a *transitive* sense, the following forms only are in use, viz.

First Aorist εἷσα, Middle εἰσάμην,

where the diphthong is properly an augment, but passes nevertheless into other portions of the verb, as

Participle εἵσας,

Future Middle ἕσομαι.

2. Another form of the *perfect passive* from this root has acquired the force of an intransitive *present*, viz. ἧμαι *I sit.*

*Indicative.* 180

Present.

| Sing. | Dual. | Plur. |
|---|---|---|
| ἧμαι, ἧσαι, ἧται or ἥσται, | ἥμεθον, ἧσθον, ἧσθον | ἥμεθα, ἧσθε, ἧνται. |

Imperfect.

| | | |
|---|---|---|
| ἥμην, ἧσο, ἧτο or ἥστο, | ἥμεθον, ἧσθον, ἥσθην, | ἥμεθα, ἧσθε, ἧντο. |

*Imperative.*

Present.

| | | |
|---|---|---|
| ἧσο, ἥσθω | ἧσθον, ἥσθων, | ησθε, ἥσθωσαν. |

| *Infinitive.* | *Participle.* |
|---|---|
| Present. | Present. |
| ἧσθαι. | ἥμεν-ος, η, ον. |

Of more common use is the compound κάθημαι, ἐκαθήμην, 3d Sing. ἐκάθητο or καθῆστο, *Inf.* καθῆσθαι, *Subj.* κάθωμαι, *Opt.* καθοίμην, κάθοιτο.

III. ῎Εννυμι *I clothe, I put on.*

This verb is declined like δείκνυμι, and forms the defective portions from the theme ῾ΕΩ, see § 112. 6.

Except in composition its use is confined to the poets. Hence we find

Fut. ἕσω, ἕσσω. 1st Aor. ἕσσα, (*Inf.* ἕσαι,) Mid. ἑσσάμην.
Perf. Pass. εἶμαι, εἶσαι, εἶται, &c. also ἕσμαι.
Plup. 2d pers. ἕσσο, 3d pers. ἕστο.

In prose, the compound ἀμφιέννυμι is used, viz.
Fut. ἀμφιέσω, Att. ἀμφιῶ. 1st Aor. ἠμφίεσα.
Perf. Pass. (ἀμφιεῖμαι) com. ἠμφίεσμαι, ἠμφίεσαι, ἠμφίεσται, &c.

## IV. *Εἰμί I am,* from ᾿ΕΩ.

1. *Indicative.*

Present.

| | | | |
|---|---|---|---|
| S. | εἰμί, | εἶς or εἶ, | ἐστίν or ἐστί, |
| D. | | ἐστόν, | ἐστόν, |
| P. | ἐσμέν, | ἐστέ | εἰσίν, εἰσί. |

181 *Subjunctive.*

Present.

| | | | |
|---|---|---|---|
| S. | ὦ, | ἦς, | η, |
| D. | | ἦτον, | ἦτον, |
| P. | ὦμεν, | ἦτε, | ὦσι (ν). |

*Optative.*

Present.

| | | | |
|---|---|---|---|
| S. | εἴην, | εἴης, | εἴη |
| D. | | εἴητον, | εἰήτην, |
| P. | εἴημεν, | εἴητε, | εἴησαν or εἶεν. |

*Imperative.*

Present.

| | | |
|---|---|---|
| S. | ἴσθι* | ἔστω, |
| D. | ἔστον, | ἔστων, |
| P. | ἔστε, | ἔστωσαν or ἔστων. |

* Not to be confounded with ἴσθι *know*, see οἶδα, § 109.

Imperfect.

| | | | |
|---|---|---|---|
| S. | ἦν, | ἦς com. ἦσθα (§ 176. 6.) | ἦν, |
| D. | | ἦτον, ἤστον, | ἤτην, ἤστην, |
| P. | ἦμεν, | ἦτε, ἤστε, | ἦσαν. |

The Future is borrowed from the Middle.

| | | | |
|---|---|---|---|
| S. | ἔσομαι, | ἔσῃ or ἔσει, | ἔσεται com. ἔσται, |
| D. | ἐσόμεθον, | ἔσεσθον, | ἔσεσθον, |
| P. | ἐσόμεθα, | ἔσεσθε, | ἔσονται. |

*Infinitive* present εἶναι, fut. ἔσεσθαι. *Participle* present ὤν (Gen. ὄντος,) οὖσα, ὄν, fut. ἐσόμενος.

Verbal Adjective ἑστέον.

2. Besides the future tense there is also borrowed from the middle voice the imperfect ἤμην and the imperative ἔσο, both of the signification of the active voice, but rarely found in the older writers. Of this imperfect the 1st pers. sing. is most in use, and commonly with the particle ἄν *were I, should I be*, see § 140. 8.

3. The present tense εἰμί, with the exception of the second person εἶ, is enclitic. It is actually subject to *inclination,* where it is the mere copula of a proposition ; but wherever it signifies real existence, it retains the accent. The third person singular in particular, has it in that case on the first syllable, as θεὸς ἔστιν· ἔστι μοι δοῦλος. Ἔστιν, moreover, is always accented on the first syllable at the beginning of a sentence, after the unaccented particles ὡς, οὐκ, εἰ, and after τοῦτο and ἀλλά, when these words are subject to apostrophe, as οὐκ ἔστι, τοῦτ' ἔστιν. When, however, the inclination is only *obstructed* (see § 14. 5), the accent is placed on the last syllable, as in the other parts of the present tense, as λόγος ἐστί, κακὸς δ' ἐστίν, ἐσμὲν γάρ, &c. 182

V. *Εἶμι, I go*, from Ἰω.

| | | | | |
|---|---|---|---|---|
| *Ind.* | Pres. S. | εἶμι | εἶς com. εἶ | εἶσι (ν) |
| | D. | — | ἴτον | ἴτον |
| | P. | ἴμεν | ἴτε | ἴᾶσι (ν) |
| *Subjunc.* | ἴω. *Opt.* ἴοιμι or ἰοίην | | | |
| *Imperat.* | ἴθι, ἴτω &c. 3. pl. ἴτωσαν or ἰόντων | | | |
| *Infin.* | ἰέναι | | | |
| *Part.* | ἰών (with the accent always on the last syllable, as other verbs in the Part. 2d Aor.) | | | |

| | | |
|---|---|---|
| Imperf. S. | ἦειν com. | ἦϊα or ἦα |
| | ἦεις | |
| | ἦει or ἦειν | |
| D. | ——— | |
| | ἦειτον or ἦτον | |
| | ἠείτην or ἦτην | |
| P. | ἦειμεν or ἦμεν | |
| | ἦειτε or ἦτε | |
| | ἦεσαν | |

The middle, with the signification of *to hurry*, is also only used in the present and imperfect, viz. *ἵεμαι*, *ἱέμην*, and is declined like *ἵεμαι*, from *ἵημι*.

183 Verbal Adjectives *ἰτόν*, *ἰτέον*, and *ἰτητέον*.

Rem. 1. In the common dialect no other parts of this verb occur, and it is therefore a true defective. It is to be noted, however, that according to usage, the preceding active forms belong to the anomalous verb *ἔρχομαι*, *ἦλθον*, (see the list of anomalous verbs,) of which they supply the place of several obsolete tenses.

Rem. 2. With respect to the present indicative *εἶμι*, the following rule must be carefully noted, viz.

*The Present εἶμι has the force of the Future* I WILL GO.

It accordingly takes the place of the rarer form *ἐλεύσομαι* (see the anomalous *ἔρχομαι*).

The other modes of *εἶμι* may be used either as present or future.

Rem. 3. The epic language has also fut. *εἴσομαι*, 1st aor. *εἰσάμην*, the same as the corresponding tenses from *εἴδω* (see *οἶδα* § 109), with which, therefore, they must not be confounded.

## § 109. OTHER IRREGULAR VERBS IN *μι*.

### I. *Φημί I say*, from *ΦΑΩ*.

| | | | | |
|---|---|---|---|---|
| *Ind.* Pres. S. | *φημί* | *φῄς* | *φησί* (*ν*) |
| | D. — | *φατόν* | *φατόν* |
| | P. *φαμέν* | *φατέ* | *φᾱσί* (*ν*) |
| *Subj.* | *φῶ* | *Opt. φαίην* | *Imperat. φαθί* |
| *Infin.* | *φάναι* | *Part. φάς* | |

| | | | |
|---|---|---|---|
| Impf. S. | ἔφην | ἔφης com. ἔφησθα | ἔφη |
| | D. — | ἔφατον | ἐφάτην |
| | P. | ἔφαμεν | ἔφατε | ἔφασαν |

Fut. *φήσω.* Aor. 1st ἔφησα.

The middle *φάσθαι*, ἐφάμην, is also used; and, in a *Passive* acceptation, some perfect tenses, as *πεφάσθω be it said*, *πεφασμένος.*

Verbal adjectives *φατός*, *φατέος.*

Rem. 1. The present indicative, with the exception of *φής*, is subject to inclination, see § 14. 3.

Rem. 2. This verb, like the foregoing, is a defective, which in use combines with the anomalous verb *εἰπεῖν*, and forms a whole with the tenses of the latter.

Rem. 3. The single tenses of this verb are arranged and named above, according to their formation. In practice, however, it is to be observed, that the imperfect ἔφην is usually a genuine aorist, and synonymous with *εἶπον.* To this ἔφην is conformed the infinitive *φάναι*, which is always a preterite.*

Rem. 4. By aphæresis the following forms occur in the common language, viz. *ἠμί I say, inquam*, and in the imperfect ἦν, ἦ, for ἔφην, ἔφη, or φῆν, φῆ, in the phrases ἦν δ' ἐγώ *said I.* ἦ δ' ὅς *said he.* 184

II. *Κεῖμαι I lie*, from *ΚΕΩ.*

Pres. *κεῖμαι, κεῖσαι, κεῖται* &c. 3. pl. *κεῖνται*

*Inf. κεῖσθαι. Part. κείμενος. Imperat. κεῖσο* &c.

*Subj. κέωμαι, κέῃ* &c. *Opt. κεοίμην*

Imperf. *ἐκείμην, ἔκεισο, ἔκειτο* &c.

Fut. *κείσομαι*

Compound *κατάκειμαι, κατάκεισο* &c. *Inf. κατακεῖσθαι.*

III. *Οἶδα I know*, from *ΕΙΔΩ.*

1. The ancient verb *εἴδω* properly signifies *I see;* a few of its tenses only signify *I know.* As these latter have several other anomalies, they are here considered separately. The signification may be seen in the list of anomalous verbs below, under the head of *εἴδω.*

* That is to say, where a direct proposition, as ἔφη ὁ *Περικλῆς Pericles said*, is converted into an indirect, as *φάναι τὸν Περικλέα*, then *φάναι* corresponds with ἔφη. Whenever a *present* infinitive is requisite, resort is had to *λέγειν* or *φάσκειν.*

2. Strictly speaking, *οἶδα* is the second perfect from *εἴδω* (as *ἔοικα*, Ion. *οἴκα*, from *εἴκω*); but acquires with the signification *know*, the force of the present tense, as the pluperfect does that of the imperfect (§ 113. 2.) In the regular declension of *οἶδα* the second person *οἶδας*, and the whole plural *οἴδαμεν*, *οἴδατε*, *οἴδασι*, are but little used. In the place of *οἶδας* is used *οἶσθα*, abbreviated from the ancient form *οἴδασθα* (see § 103 Rem. IV. 6); for the other part see the Rem. below.

Perf. (Present) S. *οἶδα I know*, *οἶσθα* *οἶδε* (*ν*)
D. — *ἴστον* *ἴστον*
P. *ἴσμεν* *ἴστε* *ἴσᾶσι* (*ν*)
*Inf.* *εἰδέναι* *Part.* *εἰδώς*
*Sub.* *εἰδῶ* *Opt.* *εἰδείην*
*Imperat.* *ἴσθι*,* *ἴστω* &c.

Pluperf. (Imperf.) S. *ᾔδειν I knew*
*ᾔδεις*, *ᾔδεισθα*
*ᾔδει*
P. *ᾔδειμεν* or *ᾖσμεν*
*ᾔδειτε* or *ᾖστε*
*ᾔδεσαν* or *ᾖσαν*

Future *εἴσομαι* (more rarely *εἰδήσω*) *I shall know.*

185 Verbal adjective *ἰστέον.*

The *aorist* and the real *perfect* are supplied from *γιγνώσκω.*

Remark. Instead of *ἴσμεν* the Ionics say *ἴδμεν*, from which it is apparent that all the forms *ἰδμεν* or *ἴσμεν* (§ 23. 2) *ἴστε* &c. are formed by syncope from *οἴδαμεν*, *οἴδατε* &c. (see § 110 Rem. 3.) In the Doric dialect there is a peculiar present *ἴσημι* (*ἴσαμι*) which has the same origin, but is rare and very defective.†

## § 110. OF ANOMALY.—SYNCOPE AND METATHESIS.

1. One species of anomaly in verbs arises from *Syncope.* In some verbs this takes place in the radical portion, from which the

* Not to be confounded with *ἴσθι* from *εἰμί.*

† It is to be observed that the lexicons commonly exhibit all these tenses under the head of the present *εἴδω*, *εἰδέω*, and *ἴσημι.*

vowel is dropped, as *πετάσω*, perf. pass. *πέπταμαι*. See the anomalous verb *πετάννυμι*.

Rem. 1. In some verbs the 2d Aorist is formed in this manner alone, as *πέτομαι*, (Imperf. *ἐπετόμην*), Aor. *ἐπτόμην*. See below *ἐγείρω*.

2. The most common syncope is that of the *connective vowel*. To this class belong all the verbs in *μι*, as we have seen above. Some particular cases require separate remark here.

Rem. 2. A few verbs have such a syncope only in some parts of the present and imperfect. Most complete is *κεῖμαι* (for *κέομαι*, *κείομαι*.) Also the first person present and imperfect of *οἶμαι*, *ᾤμην*, for *οἴομαι*, *ᾠόμην*. See also *λούω* below.

Rem. 3. In the perfect and pluperfect, shorter forms are sometimes produced by *syncope*; and when such perfects have the signification of the present (§ 113. 2) they have also an imperative in *θι*, as from *κράζω*

Perf. *κέκρᾱγα*, 1st plur. *κεκράγαμεν*,
Pluperf.—*ἐκεκράγειμεν*, sync. *ἐκέκραγμεν*, *κέκραγμεν*,
*Imperat. κέκραχθι.*

Here too may be mentioned the example already referred to, of the shorter forms derived from *οἶδα*, which had their origin in the abbreviation of the diphthong, as *ἴδμεν*, *ἴσμεν*, and their derivatives *ἴστε*, *ἴσθι*, *ἦσμεν* for *ἤδειμεν* &c. The poetical dialect furnishes also several examples. This sort of abbreviation is very natural when the characteristic of the verb is a vowel, as *δεῖδια* (which is another form or a second perfect from *δέδοικα**) makes the following, viz.

Perf. Plur. *δέδιμεν*, *δέδιτε* (for *δεδίαμεν, τε*)
Pluperf.—*ἐδέδιμεν*, *ἐδέδιτε* (for *ἐδεδίειμεν, τε*)
*Imperat. δέδιθι.*

Rem. 4. Hence is to be explained the transition of some very 186
common perfects into the formation of those in *μι*, as follows. In some perfects in *ηκα* of verbs in *άω*, there is assumed a simpler form, or a second perfect, in *αα*, several examples of which are actually preserved in the epic dialect,† and this is then in most terminations syncopated in the manner shown above. Thus *τλάω*, *τέτληκα* (*τέτλαα*,) Plur. *τετλάαμεν*, sync. *τέτλαμεν* (with short *α*.) *Infin. τετλαέναι*, sync. *τετλάναι* (with short *α*). As this coincides

* See the anomalous verb *ΔΕΙΩ*.

† As *βεβάᾱσι*, *βεβαώς*, for *βεβήκᾱσι*, *βεβηκώς*, from the anomalous verb *βαίνω*.

exactly with *ἴσταμεν, ἱστάναι*, the greater part of the other forms of the verbs in *μι* are found, as well as these perfects, in the verbs in question. E. g.

Perf. Plur. *τέτλαμεν, τέτλατε, τετλᾶσι* (*ν*)
D. *τέτλατον*
Pluperf. Plur. *ἐτέτλᾰμεν, ἐτέτλᾶτε, ἐτέτλᾶσαν*
D. *ἐτέλᾶτον, ἐτετλάτην.*
*Infin.* *τετλάναι* (short *α*)
*Imperat.* *τέτλαθι, τετλάτω* &c.
*Opt.* *τετλαίην.*

The *Subj.* of this verb in this form is wanting; see instead of it above (on *ἕστηκα* in Rem. II. under *ἵστημι*) the subjunctive *ἑστῶ, ἦς, ἦ* &c.

The participle alone is not formed upon the analogy of verbs in *μι*, but ends in *ώς*, contracted from *αώς*, so that the masculine and neuter are the same, viz. *αώς* and *αός*, G. *αότος*, contr. *ώς, ῶτος*, and this contracted form has a feminine peculiar to itself in *ῶσα*, as from *βέβηκα* (see anomalous verbs *βαίνω*) *Particip. βεβηκώς, υῖα, ός*

*βεβώς, βεβῶσα, βεβώς*
G. *βεβῶτος.*

Of the perfects governed by these laws, which are chiefly these four, viz. *τέτληκα, τέθνηκα, βέβηκα, ἕστηκα*,* the singular alone in the perfect and pluperfect is used in the regular form (*τέτληκα, ας, ε, ἐτετλήκειν, εις, ει*), while all the other parts have these abridged forms, which are more used than the regular forms.

Rem. 5. Many verbs form by syncope an aorist in *ν*, or a 2d aorist, which distinguishes itself from the imperfect, principally by the absence of the connective vowel, and in respect to the radical vowel and its quantity, follows exactly the first perfect or perfect passive, as

*φύω* (perf. *πέφῡκα*) Imperf. *ἔφυον*. 2d Aor. *ἔφυν* (long *υ*).
*βιόω* (*βεβίωκα*) —(*ἐβίοον*) *ἐβίουν*, 2d Aor. *ἐβίων*.

The greater part, however, of the aorists of this class occur only in very anomalous verbs, whose imperfects admit no comparison therewith. In the other modes and participles they coincide with the formation in *μι*, except that the vowel and its quantity are quite variable, and in consequence every such aorist requires to be learned separately, from the list of anomalous verbs. See particularly the verbs *βαίνω, διδράσκω, ἔνω, γιγνώσκω, πέτομαι, φθάνω.*

* See the anomalous *Vol. I. 132. θνήσκω, βαίνω*, and *ἵστημι* above.

Rem. 6. In the epic language there are also syncopated aorists 187
in the passive voice in *μην, σο, το,* as *λύω, ἔλυτο* (with short *υ*), even when the characteristic of the verb is a consonant, as *δέχομαι ἐδέγμην, ἔδεκτο* &c.

3. The *metathesis* of a vowel with a liquid (§ 19. 2) alters the root of a verb, in the midst of its inflection. This, however, rarely occurs. See the anomalous verbs *δέρκω, πέρθω,* and also *θνήσκω, πορεῖν.*

## § 111. ANOMALIES FROM DOUBLE THEMES.

1. By far the greater part of the anomaly in verbs, as in the declension of nouns, consists in *twofold forms* and *variety of themes*, which has been already treated above in § 92. Besides the cases there quoted, and which may be reckoned among the most common changes of conjugation, there is a great number, where the new form departs much farther from the regular form, commonly without the slightest change of signification.

2. Often, moreover, the two forms are jointly in use, and many, as *λείπω* and *λιμπάνω I leave, κτείνω* and *κτίννυμι I slay*, are found both ways in the best prose writers. Often, however, the one form will belong rather than another to a certain dialect, (as *ἀγινέω* for *ἄγω I lead, φυγγάνω* for *φεύγω I fly* are more in use with the Ionics;) or has remained in use solely with the poets, among which are to be reckoned most of the epic forms.

3. Commonly the new form, created by lengthening the simpler, does not extend beyond the present or imperfect, see § 92. 8. If the simple form in these tenses is driven wholly out of use by the latter form, the verb is hereby constituted anomalous; inasmuch as the other tenses are then derived from a verb not in use, as *βοάνω, ἔβαινον,* fut. *βήσομαι,* perf. *βέβηκα,* &c. from *ΒΑΩ.*

Rem. 1. Often several such different forms are in use together, so that a verb, in the course of its declension, will have a mixture from three or even more sources. Thus from the root *ΠΗΘΩ* or *ΠΑΘΩ* exists only the aorist *ἔπαθον.* Another form, strengthened by *ν*, viz. *ΠΕΝΘΩ*, from which comes the perfect *πέπονθα* &c. expelled the simpler form from use, but has, in its turn, yielded in the present and imperfect to *πάσχω*, which, in the lexicons,

is placed at the head of the whole verb. From *ΠΕΤΑΩ* is formed *πετάσω* &c. but in the perfect pass. the syncopated form *πέπταμαι*, and in the present and imperfect, nothing but the increased form *πετάννυμι* is used, &c.

188 Rem. 2. Finally there are some verbs, which form single tenses from roots wholly diverse, whose present is more or less obsolete, as in Latin *fero, tuli, latum.* Such, particularly, in Greek are *αἱρέω, εἰπεῖν, ἔρχομαι, ἐσθίω, ὁράω, τρέχω, φέρω*, which are to be consulted in the list of anomalous verbs.

## § 112. OTHER ANOMALIES.

1. Many new forms of verbs are of such a kind, that few or no examples precisely similar of such a change in the root are extant in the language; as the example given above of *ἀγιτέω* from *ἄγω*, and *πάσχω* from *ΠΕΝΘΩ*, and among those quoted below as anomalous, *ἐσθίω* from *ἔδω*, *ἐλαύνω* from *ἐλάω*, &c. Most, however, stand in some visible analogy with others, and must therefore be comprehended in one survey, to be more easily remembered.

Note. When, in the following examples, two forms are connected by *and*, this word shows that both are in use; where, however, the word *from* stands, the latter form is either wholly obsolete, and only to be recognised in the tenses formed from it, or belongs only to the ancient poets.

2. One of the easiest changes is *ω* into *έω* or *άω* (contr. *ῶ*); as *ῥίπτω* and *ῥιπτέω· κτυπέω* from *ΚΤΥΠΩ* (thence *ἔκτυπον*), *δαμάω* from *ΔΕΜΩ* (thence *ἔδαμον*).

As often, therefore, as the regular inflection of a verb was attended with any difficulty, or even productive of indistinctness or want of euphony, it was inflected as if the present ended in *έω*, e. g.

*ἔψω*, fut. *ἑψήσω· αὔξω, αὐξήσω· μένω, μεμένηκα· τύπτω, τύψω* and *τυπτήσω· μέλλω, μελλήσω.*

3. The verbs in *ω* pure sometimes take the termination *σκω*, as *γηράω* and *γηράσκω, γιγνώσκω* from *ΓΝΟΩ.*— *στερέω* and *στερίσκω.*

4. Before the termination, *ν* is sometimes interposed, as *δάκνω* from *ΔΑΚΩ*, whence *ἔδακον*. See also below *τέμνω* and *κάμνω*.

By this process, from *ἰω* and *ὑω*, come *ἰνω* and *ὑνω*, as *πίνω* from *ΠΙΩ*, *τίω* and *τίνω*, *θύω* and *θύνω*,—and from *άω* come *άνω* and *αἰνω*, as *φθάνω* from *ΦΘΑΩ*, *βαίνω* from *ΒΑΩ*.

5. Trisyllables and polysyllables in *άνω* and *αἰνω* have, for the 189
most part, as a radical form a theme in *ω*, which at the same time forms some tenses as from *έω*, viz.

*βλαστάνω* from *ΒΛΑΣΤΩ*, 2d Aor. *ἔβλαστον*, Fut. *βλαστήσω*.
*ὀλισθάνω* and *ὀλισθαίνω*, 2d Aor. *ὤλισθον*, Fut. *ὀλισθήσω*.

Those in *άνω* are accustomed to insert a nasal in the radical syllable of the word, but also to shorten the radical vowel, if it be long, in the following manner, viz.
*λείπω* and *λιμπάνω*, *φεύγω* and *φυγγάνω*, *λήθω* and *λανθάνω*.
See also below *θιγγάνω*, *λαμβάνω*, *λαγχάνω*, *μανθάνω*, *πυνθάνομαι*, *τυγχάνω*.

Remark on nos. 4 and 5. The termination *άνω* has the penult short; *ἰνω* and *ὑνω*, on the other hand, have it long, both with very few exceptions.

6. A very common change is also *ω* into *νῡμι*,* as *δείκνυμι* from *ΔΕΙΚΩ*, whence *δείξω*, &c. See below *ἄγνυμι*, *ὄρνυμι*, *ὀμόργνυμι*, *ζεύγνυμι*.

When a vowel precedes this termination, the *ν* is usually doubled, and *ο* is changed into *ω*, e. g.

*κρεμάω* and *κρεμάννυμι*, see below *κεράννυμι*, *πετάννυμι*, *σκεδάννυμι*,—*ζέω* and *ζέννυμι*, see below *κορέννυμι*, *σβέννυμι*, *στορέννυμι*,—*χόω* and *χώννυμι*, see below *ζώννυμι*, *ῥώννυμι*, *στρώννυμι*, *χρώννυμι*.

7. Several also, like the verbs in *μι*, have a *reduplication* in the present, as *γιγνώσκω* from *ΓΝΟΩ*, whence *γνώσομαι*. So also *μιμνήσκω*, *πιπράσκω*, &c. In like manner *μένω* and *μίμνω*, *πίπτω* from *ΠΕΤΩ*, *γίγνομαι* from *ΓΕΝΩ*.

* See above § 106 Rem. 6.

8. Sometimes from one of the tenses a *new theme* is formed, and the derivations from this occur partly as anomalies in the common dialect, and partly, and this more commonly, are used as poetical peculiarities; such as the Fut. *ἑστήξω*, (see above the 4th remark to *ἵστημι*,) and *τεθνήξω* (see *θνήσκω*,) from *ἕστηκα* and *τέθνηκα*, derived as from present tenses. *Imperative οἶσε* as from Fut. *οἴσω* (see *φέρω*.)

190 Particularly does the 2d Aor. occasion in some verbs a new formation as from *ἐω*,—as well the 2d Aor. active on account of its infinitive in *εἶν*, as the 2d Aor. passive when it has an active signification, by the ending *ην*. Examples of the former are several anomalous verbs belonging to no. 5 above, as *μαθεῖν*, *τυχεῖν*,—*μαθήσομαι*, *μεμάθηκα*, *τετύχηκα*. Of the latter is *χαίρω*, *ἐχάρην*, —*κεχάρηκα*, *κεχάρημαι*.

## § 113. ANOMALY IN SIGNIFICATION.

1. This whole subject belongs properly to the Syntax, where we must treat of the signification of the several forms of the conjugations, which cannot be separated from the rules respecting the connection of words. Those cases only can here be enumerated, in which the variation in signification is in certain verbs so common, that this anomaly is to be observed as belonging to the formation itself, as in Latin *odi ; hortor ; audeo, ausus sum.* Cases of this kind are in Greek far more numerous and more various.

2. The perfect sometimes has the force of the present. The transition from the former tense to the latter, may be rendered conceivable, by reflecting, that in the perfect tense the mind rests often not so much on the past action, as on the present state or condition that resulted from it. Thus *τέθνηκα* signifies properly *I have died ;* but regarding the consequent state as permanent, it signifies *I am dead,* and is accordingly a present tense. In some other verbs, the original perfect was still farther lost, as *κτάομαι I acquire*, in the perfect *κέκτημαι I have acquired.* The consequence of acquisition is possession, and thus *κέκτημαι* came to signify simply *I possess*, without any thought of a past acquisition.

In every such case, it is to be understood that the *pluperfect* is an *imperfect.*

Rem. 1. Sometimes the perfect is to be understood, like the middle voice, *reflectively.* In this case, it becomes a present intransitive, as in the verb *ἵστημι I place, ἕστηκα I have placed;* reflectively *I have placed myself*, i. e. *I stand.*

Rem. 2. It easily happens, moreover, where the ideas are near akin, that the present tense itself assumes the signification of the perfect made present in this manner, or the reverse; whereby the present and perfect often come to have the same meaning, especially in the poets, as *μέλει it goes to the heart, μέμηλε it went to the heart*, that is, *I take an interest;* hence both mean *I feel interested, I care for. Ἀέρκω I perceive, δέδορκα I have perceived*, that is, *I see.* It is particularly common that the perfect becomes present in verbs, which signify *to sound, to call,* as *κέκρᾱγα I scream, τρίζω* and *τέτρῑγα I hiss.*

3. To the anomaly of signification belongs a departure from the signification of the *voice.* The most prominent case of this is that of the *deponent verbs*, or those which, with a passive or middle form, have an active signification. This irregularity is very common in Greek, as is apparent from the lists of verbs already given.

Rem. 3. Several deponents of the middle voice are nevertheless used in the perfect passive in a passive sense, and form in addition to this tense only a 1st Aor. passive; see above, in the list of baryton verbs, *βιάζομαι, δέχομαι, ἐργάζομαι.* 191

### *Future Middle.*

4. Very common is the case of verbs in the active voice, which make little or no use of the *future active*, and employ instead the *future middle*, which then has the transitive or intransitive signification connected with the active voice; and of such a verb the remainder of the middle voice, with its appropriate signification, is usually not employed. This occurs in several of the most familiar verbs, as *ἀκούω I hear, ἀκούσομαι* (never *ἀκούσω*) *I shall hear.* Examples also of this are furnished above in the lists of baryton and contract verbs. See also the 8th remark before the first of these lists.

Rem. 4. Very often the future middle is used for the future passive, § 136. 3.

5. Under the head of anomaly in signification, must also be reckoned the distinction of *causative and immediate signification.* This is commonly expressed by different verbs, of which the one is derived in part from the other. In all languages, however, and particularly in Greek, there are verbs, which express in *one* form an action both directly and as occasioned or caused. Thus *φαίνειν* signifies immediately *to appear*, and causatively *to make appear*, that is, *to show*. *Καθίζειν*, in like manner, signifies *to sit* and *to set*. In the older dialect this appears to have been very common, and thence it may be accounted for, that several verbs have one of these significations in one part, and one in another, and are hence accounted *anomalous*, as we have seen above in *ἵστημι*.

## § 114. LIST OF ANOMALOUS VERBS.

NOTE 1. All wholly obsolete themes, which are *assumed* merely for the explanation of those in actual use, are here, as throughout this grammar, printed in *capital letters*. Every theme, on the other hand, in actual use, is given in the common character. It is to be observed of those obsolete themes, moreover, which are not in every instance set down, but are occasionally left to the attentive student to supply, that they are merely formed by grammarians
192 from analogy, and are not regarded as having any existence historically in the language.

2. To facilitate the use of the list, these obsolete themes, where it is requisite, are inserted alphabetically in the table. Supposing then, that the learner is able to discover the *regular theme* of the verbs, which occur in reading, according to the general rules, this theme is found in its alphabetical place, with reference to the form in common use. Thus *ἐπράθην* is derived from *ΠΡΑΩ*, and this in the list refers to *πιπράσκω*.

Yet the merely apparent themes, which are formed by syncope or metathesis, are given only by their first letters; thus *βέβληκα* by *ΒΑ* which refers to *βάλλω*.

3. Of every verb, not the anomalous forms only are given, but all the forms in use, except such as are of themselves apparent. Here the same remark is to be made, as on occasion of the first catalogue of the regular verbs, note 2.

4. Whatever signification, active, passive, middle, or intransitive, prevails in the present tense, the same extends also to every other tense, where *pass.* or *mid.* or some other indication is not specially given. Thus when in *βούλομαι* the future *βουλήσομαι*

is borrowed from the middle, and the aor. *ἠβουλήθην* from the passive, we are to understand, that only these two forms occur in the signification which *βούλομαι* has in the present, and consequently that no aorist *ἠβουλησάμην* and no future *βουληθήσομαι* is in use.

### *List of anomalous verbs.*

*Α.*

*ἄγαμαι admire*, Pres. and Imperf. like *ἵσταμαι*, fut. *ἀγάσομαι*, aor. *ἠγάσθην*.

*ἄγνυμι break*, forms from *ΑΓΩ* f. *ἄξω* &c. (see § 112. 6.) and has commonly the syllabic augment, § 83 Rem. 6. Aor. *ἔαξα*, aor. pass. *ἐάγην* (short *α*). The 2d perf. *ἔᾶγα* has the passive signification, *am broken*.

*ἀγορεύω* see *εἰπεῖν*.

*ἄγω lead*, has a reduplication in the 2d aor. *ἤγαγον*, *ἀγαγεῖν* &c. (see § 84 Rem. 3.)—Perf. *ἦχα* and with an anomalous reduplication, *ἀγήοχα*. Perf. pass. *ἦγμαι*.—MID.

*αἰνέω praise*, f. *αἰνέσω* &c.—Perf. pass. *ἤνημαι*, but 1st aor. pass. *ἠνέθην* (see § 95 Rem. 3.)

*αἱρέω take*, *αἱρήσω*—*ἡρέθην* (see § 95 Rem. 3.)—Aor. act. *εἷλον*, *ἑλεῖν* &c. from *ἙΛΩ*.—MID. The Ionics have in the perfect a peculiar reduplication *ἀραίρηκα*, *ἀραίρημαι*, with the smooth breathing.

*αἰσθάνομαι perceive*, f. *αἰσθήσομαι* &c.—Aor. *ἠσθόμην* (see § 112. 5.) 193

*ἀλέξω avert*, f. *ἀλεξήσω* (see § 112. 2.) Aor. Mid. *ἀλέξασθαι* (from *ΑΛΕΚΩ*.)

*ἀλέω* or *ἀλήθω grind*, f. *ἀλέσω* (*ἀλῶ*) perf. pass. *ἀλήλεσμαι*.

*ἁλίσκομαι* am captured*, forms its tenses from *ἍΛΩ*, as follows, fut. *ἁλώσομαι* and (with active form but passive meaning) syncop. Aor. (§ 110 Rem. 5,) *ἥλων*, better *ἐάλων* (pl. *ἐάλωμεν*, &c.) *Inf.* *ἁλῶναι*, *Subj.* *ἁλῶ*, *ᾷς*, &c. *Opt.* *ἁλοίην*, *Part.* *ἁλούς*. Perf. (in like manner with passive meaning,) *ἥλωκα*, *ἐάλωκα*.—*Ἀναλίσκω* see in its order.

* The active of this verb never occurs, but instead of it always *αἱρεῖν*.

*ἁμαρτάνω am frail, err*, *ἁμαρτήσομαι*. Perf. *-ηκα*.—Aor. *ἥμαρτον*. (See § 112. 5.)

*ἀμβλίσκω miscarry*, fut. *ἀμβλώσω* &c. from *ἀμβλόω*.

*ἀμπέχω* and *ἀμπισχνοῦμαι*, see below in *ἔχω*.

*ἀμφιέννυμι*, *ΑΜΦΙΕΩ*, see above in *ἕννυμι*, § 108. III.

*ἀναίνομαι*, see the list of regular verbs.

*ἀνᾱλίσκω consume, expend*, forms its tenses from *ἀνᾱλόω*. With the Attics it has no augment, as *ἀνάλωσα*. In other dialects it is alternately *ἀνήλωσα* and *ἠνάλωσα*, and the same in the perfect.

*ἀνοίγω* or *ἀνοίγνυμι*, see *οἴγω*.

*ἀρέσκω satisfy, please*, Fut. *ἀρέσω* &c. Perf. Pass. *ἤρεσμαι*.–MID. *ΑΡΩ* (*fit*) Fut. *ἄρσω*, 2d Aor. *ἤραρον*.—Perf. *ἄρᾱρα*, with present signification.

*αὔξω* and *αὐξάνω increase*, Fut. *αὐξήσω* (see § 112. 2.)—PASS. with Fut. Mid. means *increase* intransitively.

*ἄχθομαι am indignant*, *ἀχθέσομαι*, *ἠχθέσθην*.

*B.*

*βαίνω go*, Fut. *βήσομαι*, Perf. *βέβηκα*, 2d Aor. *ἔβην* like *ἔστην*, accordingly also *ἔβημεν*, *βῆναι· βῆθι* βήτω· βαίην*, *βῶ*. Some of the compounds have also a passive, as *παραβαίνω I transgress*, Perf. Pass. *παραβέβᾱμαι*, Aor. Pass. *παρεβάθην*. Verbal Adjective *βατός*.—All these forms come from *ΒΑΩ*, and conform entirely
194 to *ἵστημι*, except in the Present.—The abbreviated forms of the Perfect, as *βεβᾶσι*, *βεβώς*, (see § 110 Rem. 4,) are in this verb exclusively poetical.

This verb has with the Ionics also the causative signification *to bring*. This signification is exclusive in the Fut. Act. *βήσω* and the 1st Aor. *ἔβησα*. See also § 113. 5.

*βάλλω throw*, Fut. *βαλῶ*, sometimes also *βαλλήσω* (§ 112. 2,) Aor. *ἔβαλον*, Perf. *βέβληκα*, 1st Aor. Pass. *ἐβλήθην*. See § 110. 1.—MID.

* Shortened in composition, as *καταβα*.

*ΒΑΩ*, see *βαίνω*.

*βιβρώσκω eat*, from *ΒΡΟΩ*, Fut. *βρώσω*, (*βρώσομαι*,) &c. Aor. *ἔβρων*. See § 110 Rem. 5.

*βιόω live*, Fut. *βιώσομαι*, 1st Aor. *ἐβίωσα* and 2d Aor. *ἐβίων*, of which, for the most part, the other modes only are in use, as *βιῶναι*, *Part. βιούς*, *Opt. βιώην*. See § 110 Rem. 5.—MID.

*ΒΛ*—see *βάλλω*.

*βλαστάνω sprout*, *βλαστήσω*, *ἔβλαστον*. See § 112 Rem. 5.

*βόσκω feed*, Fut. *βοσκήσω*, &c. See § 112. 2.

*βούλομαι will*, *βουλήσομαι*, Perf. *βεβούλημαι*, Aor. *ἐβουλήθην*, *ἠβουλήθην*. With respect to the augment, see § 82 Rem. 3.

*ΒΡΟ*—see *βιβρώσκω*.

## Γ.

*γαμέω marry*, Fut. *γαμέσω*, Att. *γαμῶ*.—Aor. *ἔγημα*, *γῆμαι*, &c. from *ΓΑΜΩ*. Perf. *γεγάμηκα*, &c.—PASS. with Fut. Mid. *take as husband*, *marry*.

*ΓΕΝΩ*. To this root, which corresponds with the Latin *gigno genui*, belong two significations; the causative *beget*, and the immediate or intransitive *am born*, *become*. The voices are anomalously mingled. Of the Active nothing but the Perfect *γέγονα* is in use; all the rest of either signification belongs to the *medio-passive* voice. The whole, as found in actual use, may be reduced to a twofold present as follows, viz.

1) *γείνομαι* has only the signification of *birth*, (poetically in the present tense,) *am born*. The Aor. *ἐγειναμην* is used transitively, *beget*, *bear*.

2) *γίγνομαι* (ancient and Attic; more recently *γίνομαι*,) Fut. *γενήσομαι*, Aor. *ἐγενόμην*, Perf. *γεγένημαι*, or (in the active voice) *γέγονα*. All these parts of the verb signify intransitively 195
*born*, or simply *become*, *fieri*. To these unites itself the signification of simply *to be*, since *ἐγενόμην* and *γέγονα* are also used as preterites to *εἶναι*.

*γιγνώσκω* (ancient and Attic; more recently *γινώσκω*,) *know*, from *ΓΝΟΩ*, Fut. *γνώσομαι*, Aor. *ἔγνων*, Plur. *ἔγνωμεν*, &c. *Inf.*

*γνῶναι. Imp. γνῶθι, γνώτω*, &c. *Opt. γνοίην. Part. γνούς.* See § 110 Rem. 5.—Perf. *ἔγνωκα*, Pass. *ἔγνωσμαι.*

*Δ.*

*δάκνω bite*, from *ΔΗΚΩ*, Fut. *δήξομαι*, Perf. *δέδηχα*, &c. Aor. *ἔδακον.* See § 112. 4.

*δαμάω*, see under *δέμω.*

*δαρθάνω sleep*, Fut. *δαρθήσομαι*, Perf. *δεδάρθηκα*, Aor. *ἔδαρθον.* See § 112. 5.

*δεῖ*, see *δέω.*

*δείκνυμι show*, Fut. *δείξω*, &c. See § 107. § 112. 6.—MID.

*ΔΕΙΩ* Epic *δίω.* From this ancient present is derived the 1st Perf. *δέδοικα* (see 1st and 2d Perf. § 97 Rem. 1.) and the 2d Perf. *δέδια* (short *ι*), both of which have the force of the Pres. *I fear.* From *δέδια* are derived the syncopated forms *δέδιμεν, δέδιτε, ἐδέδισαν*, and an *Imper. δέδιθι.* See § 110 Rem. 3.—Fut. *δείσομαι*, Aor. *ἔδεισα.*

*δέμω build*, Aor. *ἔδειμα*, Perf. *δέδμηκα.* Compare § 110. 1. and § 112. 2.—MID. The same theme furnishes tenses also to *δαμάω tame*, Aor. *ἔδαμον*, Perf. *δέδμηκα*, Aor. Pass. *ἐδάμην* and *ἐδμήθην.*

*δέρκω*, commonly *δέρκομαι* or *δέδορκα, see, regard*, Aor. *ἔδρακον*, see § 96 Rem. 4, also *ἐδράκην* and *ἐδέρχθην*, all active.

*δέω bind, δήσω, ἔδησα—δέδεκα, δέδεμαι, ἐδέθην.* See § 95 Rem. 3. The 3d Fut. *δεδήσομαι* (see § 99 Rem. 1,) takes the place of the 1st Fut. *δεθήσομαι* which is not Attic.—MID.

*δέω fail, want*, Fut. *δεήσω*, &c. is commonly impersonal, as *δεῖ, there is wanting, il faut, Subj. δέῃ, Opt. δέοι, Inf. δεῖν, Part. δέον*, Fut. *δεήσει.* &c. The Pass. *δέομαι I need*, is never impersonal, *δεήσομαι, ἐδεήθην.*

*ΔΗΚΩ*, see *δάκνω.*

196 *διδάσκω teach*, loses σ in its formation; *διδάξω, δεδίδαχα*, &c. MID.

*διδράσκω escape, run away*, is found only in composition (*ἀποδιδράσκω διαδιδράσκω*)—from *ΔΡΑΩ*, Fut. *δράσομαι*, Perf. *δέδρᾶκα*—2d Aor. *ἔδρᾶν, ᾶς, ᾶ, ᾶμεν* &c. 3d Plur. *ἔδραν* (for *ἔδρασαν*),

*Subj.* δρῶ, ᾷς, ᾷ &c. *Opt.* δραίην. *Imper.* δρᾶθι. *Inf.* δρᾶναι. *Part.* δράς. See § 110 Rem. 5. This must not be confounded with the regular

δράω *do*, see above in the list of Contracts.

δίδωμι *give*, see § 107.—MID.

δοκέω *seem, think*, from ΔΟΚΩ, Fut. δόξω &c. The Perfect is borrowed from the passive δέδογμαι *have appeared*. The regular formation δοκήσω, &c. is less usual.

ΔΟΩ, see δίδωμι.

ΔΡΑΩ, see διδράσκω.

δύναμαι *can*, Pres. and Imperfect like ἵσταμαι, 2d. pers. Pres. δύνασαι better than δύνῃ, which is only Subjunctive. With regard to the Augment, see § 82 Rem. 3. Fut. δυνήσομαι, Aor. ἠδυνήθην, (also ἐδυνάσθην), Perf. δεδύνημαι. Verbal Adjective δμνατός.

δύω. This verb originally connects the immediate signification *enter*, with the causative *inclose*, see § 113. 5. In the common usage it has only the latter (*to inclose, to sink*, &c.) and retains this meaning in Fut. and 1st Aor. δύσω, ἔδυσα, Pass. ἐδύθην. See § 95 Rem. 3. The MID. δύομαι *inclose myself*, δύσομαι, ἐδυσάμην passes into the intransitive meaning *enter, submerge*, &c. which, however, again reverts to a transitive meaning, as *enter a garment*, that is, *dress*. These significations of the *immediate* kind are retained in the active voice in the Perf. δέδῦκα, and the 2d Aor. ἔδῦν, δῦναι, δύς, δῦθι, δῦτε. See § 110 Rem. 5. To this is to be added a new active form δύνω, which is almost equivalent in signification with the middle δύομαι.

## *E.*

ἐγείρω *awake* transit. regular in the Act.—Perf. ἐγήγερκα. The MID. has the immediate or intransitive signification *awake*, and has in the Aor. ἠγερόμην, see § 110 Rem. 1. The 2d Perfect with an anomalous reduplication

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belongs, like other 2d perfects, to the *immediate* signification, but

passes over into a new *present* signification, *I have awaked*, that is, *I am awake, I wake.** Pluperf. with force of Impf. *ἐγρηγόρειν.*

*ἔδω*, see *ἐσθίω.*

*ἕδοῦμαι*, see *ἵζομαι.*

*ἕζομαι*, *καθέζομαι*, *sit.* Fut. *καθεδοῦμαι.* See § 95 Rem. 8.

*ἐθέλω* and *θέλω will*, Fut. *ἐθελήσω*, *θελήσω*, &c. See § 112. 2.

*ἔθω am wont ;* instead of this present, use is made of the anomalous perfect *εἴωθα.*

*εἴδω see*, an ancient verb, of which, in this acceptation, only *εἶδον*, *ἰδεῖν*, *ἰδέσθαι*, &c. are in use as the Aorist of the verb *ὁράω*, and are to be seen under that verb. In the Epic language, however, some other parts of *εἴδω* are found as tenses of the same verb. See on this subject and on the tenses which have the signification *know* ( *οἶδα*, *ᾔδειν*, *εἴσομαι*,) above § 109 and § 113. 2.

*εἴκω.* Of this verb there is used as a *Present* the Perf. *ἔοικα am like, seem. Part. ἐοικώς, Att. εἰκώς, Neut. εἰκός*, (Ion. *οἶκα*, *οἰκώς*, *οἰκός*,) Pluperf. *ἐῴκειν.* See § 83 Rem. 7 and 9. The verb *εἴκω yield*, see among the regular verbs.

*εἵμαρται*, see *MEIPOMAI.*

*εἰμί* and *εἶμι*, see § 108.

*εἰπεῖν say*, 2d Aor. *Indic. εἶπον*, *Imper. εἰπέ.* This is more common than the 1st Aor. *εἶπα*, see § 96 Rem. 1. *Imperat. εἰπόν* with anomalous accent, *εἰπάτω* &c. *Inf. εἶπαι.*

With this Aorist, use has closely connected the Fut. *ἐρῶ* (Ion. *ἐρέω*) from *εἴρω*—and from *ΡΕΩ* the perfect *εἴρηκα*, see § 82 Rem. 2.—Perf. pass. *εἴρημαι*, Aor. pass. *ἐρρήθην* and *ἐρρέθην*—3d Fut. instead of the common Fut. pass. *εἰρήσομαι.*

For the present of this verb, *φημί* is used, see § 109, sometimes also *ἀγορεύειν* (properly *to speak in public*), particularly in composition, as *ἀπαγορεύω forbid, interdict, ἀπεῖπον forbade.* In some compounds *λέγω* furnishes the present, as *ἀντιλέγω*, *ἀντεῖπον.*

198 *εἴρω*, see *εἰπεῖν* and *ἔρομαι.*

*εἴωθα*, see *ἔθω.*

* In most lexicons this perfect is found under *ἐγρηγορέω* or *γρηγορέω*, which are forms of a degenerate period of the Greek language.

*ἐλαύνω drive*, Fut. *ἐλάσω* (short *α*) &c. Perf. *ἐλήλακα*—Pass. perf. *ἐλήλαμαι*, Aor. *ἠλάθην*, Verbal adj. *ἐλατός* (less correct *ἠλάσθην*, *ἐλαστός*.) The theme *ἐλάω* is rare in the present; but *ἐλῶ*, *ἐλᾷς*, *ἐλᾷ* &c. *Inf. ἐλᾶν*, is the prosaic Attic future, § 95 Rem. 6.

*ΕΛΕΥΘΩ*, *ΕΛΘΩ*, see *ἔρχομαι*.

*ΕΛΩ*, see *αἱρέω*.

*ΕΝΕΓΚΩ*, *ΕΝΕΙΚΩ* &c. see *φέρω*.

*ἔννυμι*, see § 108.

*ἐπίσταμαι understand*, Imperf. *ἠπιστάμην* (thus far like *ἵσταμαι*) Fut. *ἐπιστήσομαι*, Aor. *ἠπιστήθην*.

*ἕπω am employed, pursue.* This ancient verb, of which for the most part compounds only are in use, has the augment *ει* (*διεῖπον*), and an Aorist *ἔσπον*, *σπεῖν*, *σπών*, (*ἐπέσπον*, *ἐπισπεῖν*, *μετασπών*, which are rather poetical.)

*ἕπομαι follow*, *εἱπόμην*, *ἕψομαι*. This very common middle verb has an Aorist, which corresponds with that of the active *ἕπω*, except that in the indicative it is aspirated, *ἑσπόμην*, *σπέσθαι*, *σποῦ*, which forms occur chiefly in composition.

*ΕΡΓΩ* and *ἔρδω*, see *ῥέζω*.

*ἐρέω*, see *ἔρομαι* and compare *εἰπεῖν*.

*ἔρομαι ask*, occurs in the common language only as an Aorist, *ἠρόμην*, *ἤρετο*, whence also the other modes are found. The infinitive nevertheless is written both *ἔρεσθαι* and *ἐρέσθαι*,—Fut. *ἐρήσομαι*. The defective parts are supplied from *ἐρωτάω*. The Ionians however make use of the present, but write it *εἴρομαι*, *εἰρόμην*, *εἰρήσομαι*. The Epic dialect has an active form *ἐρέω*.

*ἔῤῥω go away*, *ἐῤῥήσω*, *ἤῤῥησα*, see § 112. 2.

*ἔρχομαι go*, from *ΕΛΕΥΘΩ*, Fut. *ἐλεύσομαι*, Aor. *ἦλυθον* commonly *ἦλθον*, *ἐλθεῖν*, *Imperat. ἐλθέ*, (see § 103 Rem. I. 3,) &c. Perf. *ἐλήλυθα*.—Besides this and especially in composition, several tenses of *εἶμι* are more in use than those which belong to this root. See § 108.

*ἐσθίω eat*, from *ἔδω*, Fut. *ἔδομαι*, § 95. Rem. 10. Perf. *ἐδήδοκα*,

Perf. pass. *ἐδήδεσμαι*, Aor. pass. *ἠδέσθην*.—Aor. act. *ἔφαγον* (from *ΦΑΓΩ*.)—Verbal adj. *ἐδεστός*.

199 *ἔσπον*, *ἐσπόμην*, see *ἕπω*.

*εὕδω*, *καθεύδω sleep*, f. *εὑδήσω*, *καθευδήσω*. Augment *καθηῦδον*, *καθεῦδον*, and *ἐκάθευδον*.

*εὑρίσκω find*, from *ΕΥΡΩ*, Aor. *εὗρον*, *Imper. εὑρέ*, Fut. *εὑρήσω* &c. See § 112. 2.—Aor. pass. *εὑρέθην*, Verbal adj. *εὑρετός*.—Augment § 83 Rem. 2.—MID.

*ἔχω have*, f. *ἕξω*, with the aspir. (see § 18 Rem. 3.)—Aor. (as if from *ΣΧΩ*) *ἔσχον*, *σχεῖν*, *Subj. σχῶ*, *σχῇς* &c. (compound *παράσχω*, *παράσχῃς*). *Opt. σχοίην*. *Imperat. σχές*. MID. *ἐσχόμην*, *Imperat. σχοῦ* (*παράσχου*). Hence a new future *σχήσω*, Perf. *ἔσχηκα* &c. Aor. pass. *ἐσχέθην*. Verbal adj. *ἑκτός* and *σχετός*.

From the aorist *σχεῖν* is derived a new form of the present, *ἴσχω*, which in particular significations, such as *hold*, *seize*, &c. is preferred, in which also the Fut. *σχήσω* more properly belongs to this present. From *ἔχω* there are the following anomalous compounds to be remarked, viz.

*ἀνέχω* which, only in the middle *ἀνέχεσθαι*, with the signification *to bear*, *endure*, has the double augment in the imperfect and Aor. *ἠνειχόμην*, *ἠνεσχόμην*, see § 86 Rem. 4.

*ἀμπέχω enclose*, Imperf. *ἀμπεῖχον*, Fut. *ἀμφέξω*, Aor. *ἤμπισχον*, *ἀμπισχεῖν*.—MID. *ἀμπέχομαι* or *ἀμπισχνοῦμαι wear*, *ἀμφέξομαι*, Aor. *ἠμπισχόμην*.*

*ὑπισχνοῦμαι promise*, F. *ὑποσχήσομαι*, Aor. *ὑπεσχόμην*, *Imp.* commonly from the passive, *ὑποσχέθητι*.—Perf. *ὑπέσχημαι*.

*ἕψω cook*, f. *ἑψήσω* &c. Verbal adj. *ἑφθός* or *ἑψητός*, *ἑψητέος*.

*ΕΩ* and *ΕΩ*, see § 108.

## *Z*.

*ζάω live*, has according to § 105 Rem. 3. *ζῶ*, *ζῇς*, *ζῇ*, &c. Imperf. *ἔζων*, *ἔζης*, &c. *Inf. ζῆν*. *Imperat. ζῆ* and *ζῆθι*.

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* The *π* stands here, on account of following *χ*, instead of *φ*: properly *ἀμφέχω*, *ἤμφισχον*, instead of *ἀμφιέσχον*, *ἀμφισχεῖν* &c.

*ζεύγνυμι join, connect*, f. *ζεύξω* &c. See § 112. 6.—2d Aor. pass. *ἐζύγην*.

*ζώννυμι gird*, f. *ζώσω* &c. Perf. pass. *ἔζωσμαι*, see § 112. 6. —MID.

*ἦμαι*, see § 108. 200

*ἠμί*, *ἦν*, see above in *φημί* § 109.

*Θ.*

*ΘΑΝΩ*, see *θνήσκω*.

*ΘΑΦΩ*, perfect as present *τέθηπα I am astonished*, where the second aspirate is changed, while in the Aorist *ἔταφον*, the first is changed; see *aspirates*, § 18. This verb is to be distinguished from *θάπτω*, *ἐτάφην*, in the list of baryton verbs.

*θέλω*, see *ἐθέλω*.

*θέω run*, f. *θεύσομαι* or *θευσοῦμαι*, see § 95 Rem. 5 and 9. The other tenses are supplied as in *τρέχω*.

*θιγγάνω touch*, formed from *θίγω*, Fut. *θίξω* and *θίξομαι*, Aor. *ἔθιγον*.

*θνήσκω die*, from *ΘΑΝΩ*, Aor. *ἔθανον*, Fut. *θανοῦμαι*, Perf. *τέθνηκα*, as from *ΘΝΑΩ*, see § 110. 3. Hence in common language the following abbreviated forms, according to § 110 Rem. 4. *τέθναμεν*, *ατε*, *τεθνᾶσιν*, *ἐτέθνασαν*, *τεθνάναι*, *τεθναίην*, *τέθναθι*. *Part.* *τεθνηκώς*, commonly masc. and neut. *τεθνεώς* (derived from *τεθναώς*, *τεθναός*,) G. *εῶτος*, fem. *τεθνεῶσα*.—From *τέθνηκα*, however, is derived an Attic form of the future *τεθνήξω* or *τεθνήξομαι*.

*ΘΡΕΦ*—see *τρέφω*. *ΘΡΕΧ*—see *τρέχω*. *ΘΥΦ*—see *τύφω*.

*θύω sacrifice*, *θύσω* &c.—1st Aor. pass. *ἐτύθην* (short *υ*) see § 18 Rem. 2. and § 95 Rem. 3.

*I.*

*ἵζω*, *καθίζω set, set myself*; MID. *set myself, sit*, fut. *ἱζήσω*, *καθιζήσω*, or *καθιῶ* (for *καθίσω* according to § 95 Rem. 7.) Aor. *ἐκάθισα* &c.

*ἱκνέομαι come*, more commonly *ἀφικνέομαι*, f. *ἵξομαι*, Aor. *ἱκόμην*, Perf. *ἶγμαι* (*ἀφῖγμαι*, *Inf.* *ἀφῖχθαι*.)—The radical form *ἵκω* is Epic.

*ἱλάσκομαι* Mid. *expiate, atone, propitiate*, Fut. *ἱλάσομαι* (short *α*).

*ἵπταμαι*, see *πέτομαι*.

*ἴσημι*, see *οἶδα*, § 109.

*ἵστημι*, see § 107, with Rem. II.—*ἐπίσταμαι* see in *E*.

*ἴσχω*, see *ἔχω*.

*Ἴω*, see *εἶμι*, § 108.

201 *K*.

*καθέζομαι*, *καθεύδω*, *κάθημαι*, *καθίζω*, see *ἕζομαι*, *εὕδω*, *ἧμαι*, *ἵζω*.

*καίω burn* transit. Att. *κάω* (with long *α* and without contraction,) f. *καύσω* &c. (see § 95 Rem. 5.) PASS. 1st Aor. *ἐκαύθην*, and 2d Aor *ἐκάην* (short *α*), Verbal adj. *καυτός*, *καυστός*, *καυστέος*. The Epic poets have also a 1st Aor. without *σ*, *ἔκηα*.

*καλέω call*, f. *καλέσω*, Att. *καλῶ* and *καλοῦμαι*,—*ἐκάλεσα*, *κέκληκα*, *ἐκλήθην*, &c.—Perf. pass. *κέκλημαι am called, my name is*. *Opt. κεκλήμην*, *κέκλῃο* &c. See § 98 Rem. 8.—MID.

*κάμνω tire*, from *ΚΑΜΩ*, see § 112. 4. Aor. *ἔκαμον*, Fut. *καμοῦμαι*, perf. *κέκμηκα*, as from *ΚΜΑΩ*, see § 110. 3.

*κεῖμαι*, see § 109.

*κεράννυμι mix*, from *κεράω*, see § 112. 6. f. *κεράσω*, Aor. *ἐκέρασα* (with short *α*).—A syncope with a long *α* takes place in the Aorist Mid. *ἐκρασάμην*, Perf. *κέκρακα*, *Pass. κέκραμαι*, *ἐκράθην*. We also find *κεκέρασμαι*, *ἐκεράσθην*.—MID.

*κίχρημι*, see *χράω*.

*κλαίω weep*, Att. *κλάω* (with long *α* and without contraction), f. *κλαύσομαι* or *κλαυσοῦμαι*, Aor. *ἔκλαυσα*, see § 95 Rem. 5. The Fut. *κλαιήσω* or *κλαήσω* is rarer.—Verbal adjec. *κλαυτός*, *κλαυτός*, *κλαυστέος*.—MID. is rare.

*κορέννυμι satiate*, f. *κορέσω* &c. see § 112. 6. Perf. pass. *κεκόρεσμαι* (Ion. *κεκόρημαι*). This is not to be confounded with the regular *κορέω*, *-ήσω sweep*.

*κράζω* commonly *κέκραγα cry*, see § 113 Rem. 2. *κέκραγμεν*, *κέκραχθι* &c. see § 110 Rem. 3.—Fut. *κεκράξομαι*.

*ΚΡΑ*—see *κεράννυμι*.

*κρεμάννυμι hang*, Pass. *κρεμάννυμαι am hung*, and as MID. *hang myself*; *κρέμαμαι*, (like *ἵσταμαι*) *hang* intransit. to which belong *Subj. κρέμωμαι*, *Opt. κρεμαίμην* and *κρεμοίμην*.—Fut. Act. *κρεμάσω* (short *α*), Att. *κρεμῶ*, *ᾷς*, *ᾷ*, &c. The Aor. pass. *ἐκρεμάσθην* is common to the Mid. and intransit. signification; but the Fut. pass. *κρεμασθήσομαι* belongs solely to *κρεμάννυμαι*. In consequence of which the intransitive has a peculiar future, *κρεμήσομαι I will hang*.

*κυνέω kiss*, f. *κυνήσομαι*, or (from *ΚΥΩ*) *κύσω*, *ἔκυσα* (short *υ*.) The compound *προσκυνέω kneel, adore*, is regular.

## *Λ*. 202

*λαγχάνω obtain* (by lot or fortune,) from *ΛΗΧΩ*, f. *λήξομαι*, Aor. *ἔλαχον*, Perf. *εἴληχα*, § 82 Rem. 2, or *λέλογχα* (as if from *ΛΕΓΧΩ*.)

*λαμβάνω take*, from *ΛΗΒΩ*, f. *λήψομαι*, Aor. *ἔλαβον*, Perf. *εἴληφα*, see § 82 Rem. 2.—MID. The Ionics form *λελάβηκα*, see § 112. 8. and (from *ΛΑΜΒΩ*) *λάμψομαι*, *ἐλάμφθην*, *λέλαμμαι*.

*λανθάνω*, rarer *λήθω*, *am hid*, *λήσω*, *ἔλαθον*, *λέληθα*.—MID. *λανθάνομαι*, rarer *λήθομαι*, *forget*, *λήσομαι*, *ἐλαθόμην*, *λέλησμαι*.

*λέγω say*, has in this simple form no perfect active whatever; in the pass. it has *λέλεγμαι*, *ἐλέχθην*. In its compounds, in the signification of *gather*, it has *εἴλοχα* (*συνείλοχα*), *εἴλεγμαι* (see § 82 Rem. 2,) Aor. pass. *ἐλέγην*, see § 100 Rem. 4, and a MID. Also *διαλέγομαι converse*, has *διείλεγμαι*, but in the Aorist *διελέχθην*.

*ΛΗΒΩ*, see *λαμβάνω*.

*λήθω*, see *λανθάνω*.

*ΛΗΧΩ*, see *λαγχάνω*.

*λούω wash*. In this verb the Attic dialect almost without exception omits the connective vowel before the termination, as 3d pers. Impf. *ἔλου*, 1st pl. *ἐλοῦμεν*, Pass. *λοῦμαι* &c. *λοῦσθαι*, see § 110 Rem. 2.—MID.

*λυώ loose*, *λύσω* &c. Perf. pass. *λέλῦμαι*, 1st Aor. pass. *ἐλῦθην*, § 95 Rem. 3.—MID.

*M.*

*μανθάνω learn*, from *ΜΗΘΩ*, Aor. *ἔμαθον*, f. *μαθήσομαι*, Perf. *μεμάθηκα*, see § 112. 5.

*μάχομαι contend*, fut. *μαχέσομαι*, commonly *μαχοῦμαι*. See § 95 Rem. 8. Aor. *ἐμαχεσάμην*, Perf. *μεμάχεσμαι* and *μεμάχημαι*. Verbal Adjectives *μαχετέον* and *μαχητέον*.

*μείρομαι obtain*, Aor. *ἔμμορον*, Perf. *ἔμμορα*. From the *causative* sense of *ΜΕΙΡΩ*, *allot*, (whence *μέρος part*,) comes the Perf. Pass. *εἵμαρται it is fated*, an impersonal form, where also the *ει* is instead of the reduplication, see § 82 Rem. 2. *Part. εἱμαρμένος*.

203 *μέλλω shall, am about, intend*, Fut. *μελλήσω* &c. For the augment, see § 82 Rem. 3.

*μέλω concern, go to heart*, is in the Active voice used principally in the 3d pers. *μέλει*, *μέλουσι*, Fut. *μελήσει*, &c. (Epic Perf. *μέμηλε*, see § 113 Rem. 2.)—PASS. *μέλομαι I take care of*, more commonly *ἐπιμέλομαι*, *μελήσομαι*, *ἐμελήθην*.

*μένω remain*, has in the Perf. *μεμένηκα*, see § 112. 2. Verbal Adjective *μενέτεον*.

*μίγνυμι* and *μίσγω*, *mingle*. Fut. *μίξω* &c. See § 112. 6.

*μιμνήσκω remind*, from *ΜΝΑΩ*, Fut. *μνήσω* &c. and Pass. *μιμνήσκομαι I recollect, I recall, I mention*, *ἐμνήσθην*, *μνησθήσομαι*. The perfect hence formed, *μέμνημαι*, has the signification of the present, *I remember*, that is, *I am still mindful of*. To this perfect belongs the 3d Fut. *μεμνήσομαι I shall continue to be mindful of*.

The simple form (*μνάομαι*) *μνῶμαι* is in the foregoing signification in use only among the Ionics; in the signification *woo*, it is also in use in the common dialect.

*N.*

*νέμω divide, allot*, Fut. *νεμῶ* and *νεμήσω*, Aor. *ἔνειμα*, Perf. *νενέμηκα*, &c. Aor. Pass. *ἐνεμήθην* and *ἐνεμέθην*.—MID.

*νέω swim*, fut. *νεύσομαι* and *νευσοῦμαι* (§ 95 Rem. 5.) *ἔνευσα* &c.—(*νέω spin*, is regular.)

*νίζω wash*, takes its tenses from *νίπτω*, *νίψω* &c.—MID.

*O.*

*ὄζω smell*, intrans. Fut. *ὀζήσω*, &c. Perf. *ὄδωδα* has the power of the present.

*οἴγω* or *οἴγνυμι*, commonly *ἀνοίγω*, *ἀνοίγνυμι*, *open*, has the Augment in the anomalous manner mentioned § 83 Rem. 8. Impf. *ἀνέῳγον*, Aor. *ἀνέῳξα*, *Inf. ἀνοῖξαι*, &c. and 1st Perf. *ἀνέῳχα*. The 2d Perf. *ἀνέῳγα* has a neutral signification, *I am open*.

*οἶδα*, see § 109.

*οἴομαι think*, Impf. *ᾠόμην*. 1st pers. pres. also *οἶμαι*, Impf. *ᾤμην*. —Fut. *οἰήσομαι*, Aor. *ᾠήθην*, *οἰηθήναι*.

*οἴχομαι go, am gone*, *οἰχήσομαι*, Perf. *ᾤχημαι*, or in the active form (with *ω*) *οἴχωκα*.

*ΟΙΩ*, see *οἴομαι* and *φέρω*.

*ὀλισθάνω* or *-αίνω glide*, *ὀλισθήσω*, *ὤλισθον*. See § 112 Rem. 5. 204

*ὄλλυμι annihilate*, from *ΟΛΩ*, Fut. *ὀλῶ*, Aor. *ὤλεσα*, Perf. *ὀλώλεκα*.—MID. *ὄλλυμαι pass away*, Fut. *ὀλοῦμαι*, Aor. *ὠλόμην*, to which belongs 2d Perf. *ὄλωλα*.

*ὄμνυμι swear*, Fut. *ὀμοῦμαι*, *εῖ*, *εῖται*, &c. *ὀμεῖσθαι* (from *ΟΜΩ*, see § 112. 6).—Aor. *ὤμοσα*, Perf. *ὀμώμοκα*, Perf. Pass. *ὀμώμοσμαι*, but in the 3d pers. also *ὀμώμοται* (as if from *ΟΜΟΩ*.)—MID.

*ὀμόργνυμι to wipe off*, Fut. *ὀμόρξω*, &c. See § 112. 6.—MID.

*ὀνίνημι* profit*, radical form *ΟΝΑΩ*; hence present and imperfect like *ἵστημι*.—Fut. *ὀνήσω*, Aor. *ὤνησα*, &c. MID. *ὀνίναμαι. profit by*, 2d Aor. *ὠνήμην* (*ησο*, *ητο*, &c.) or *ὠνάμην*, *Opt. ὀναίμην*, *Inf. ὄνασθαι*.

*ΟΠΤΩ*, see *ὁράω*.

*ὁράω see*, Impf. Ionic *ὤρων*, commonly *ἑώρων*, see § 83 Rem. 8. Perf. *ἑώρᾱκα*.—Aor. *εἶδον*, *ἰδεῖν*, *ἰδών*, *ἰδέ*, &c. MID. *εἰδόμην*, *ἰδέσθαι*, *ἰδοῦ*, (and as an interjection *ἰδού see!*) See above *εἴδω*.—Fut. *ὄψομαι will see*, from *ΟΠΤΩ*.—PASS. Perf. *ἑώρᾱμαι* or (though less frequently) *ὦμμαι*, *ὦψαι*, *ὦπται*, &c. *ὤφθαι*. Aor. *ὤφθην*, *ὀφθῆναι*. Verbal Adjectives *ὁρατός*, *ὀπτός*.

* A particular reduplication instead of *ὄνημι*.

*ὄρνυμι excite,* from *ΟΡΩ*, Fut. *ὄρσω*, 1st Aor. *ὦρσα*. See § 101 Rem. 5.—MID. *ὄρνυμαι arise*, Aor. *ὠρόμην*,—to which belongs 2d Perf. *ὄρωρα*.

*ὀσφραίνομαι smell* transit. Fut. *ὀσφρήσομαι*, Aor. *ὠσφρόμην*. See § 112. 5.

*ὀφείλω owe* e. g. money, *must,* Fut. *ὀφειλήσω*, &c. The 2d Aor. *ὤφελον* occurs only as the expression of a wish. See § 151.

*ὄφλω* and (more common in the present) *ὀφλισκάνω, am guilty, condemned,* Fut. *ὀφλήσω*, &c.

## *Π.*

*παίω beat,* Fut. commonly *παιήσω*, but the other tenses are *ἔπαισα, πέπαικα, ἐπαίσθην*.—MID. (Compare *παίζω* in the regular verbs.)

*πάσχω suffer*, from *ΠΗΘΩ*, Aor. *ἔπαθον*,—from *ΠΕΝΘΩ*, Perf. *πέπονθα*, Fut. *πείσομαι*, according to the rule § 25. 4. Verbal Adjective *παθητός*.

205 *πείσομαι*, *ΠΕΝΘΩ*, see *πάσχω*.

*πέπρωται*, see *πορεῖν*.

*πέπτω*, see *πέσσω*.

*πέρθω destroy*, Aor. *ἔπραθον*. See § 96 Rem. 4.

*πέσσω, πέττω, cook,* Fut. *πέψω*, &c. from *πέπτω*.

*πεσεῖν*, see *πίπτω*.

*πετάννυμι expand*, Fut. *πετάσω*, &c. See § 112. 6. Perf. Pass. *πέπτᾰμαι* (see § 110. 1.) but Aor. Pass. is again *ἐπετάσθην*.

*πέτομαι fly*. From this root is formed by syncope an Aor. *ἐπτόμην, πτέσθαι*, &c. See § 110 Rem. 1. Fut. *πετήσομαι*, commonly *πτήσομαι*, which may be derived from the lengthened form *πετάομαι*. To this also belongs a formation in *μι*, partly in the present *πέταμαι* and *ἵπταμαι*, partly in a second form of the Aor. *ἐπτάμην, πτάσθαι*, &c. In addition to this there is a third Aor. *ἔπτην, πτῆναι, πτάς*, &c. and a Perf. *πέπτηκα* formed from the active, which is entirely obsolete in the present.

*ΠΕΤΩ*, see *πίπτω*.

*πεύθομαι*, see *πυνθάνομαι*.

*πήγνυμι make fast*, f. *πήξω*, &c. See § 112. 6. Aor. Pass. *ἐπάγην*, 2d Perf. *πέπηγα* intransit. *I stand fast.*

*πίμπλημι fill*, *πιμπλάναι*, follows *ἵστημι* in present and imperf. Fut. *πλήσω*, &c. Perf. Pass. *πέπλησμαι*, Aor. Pass. *ἐπλήσθην*, from *ΠΛΑΩ* or *πλήθω* which last form, however, has in the present tense only the intransitive meaning *am full.*—When, in composition, *μ* comes before the first *π*, the *μ* in the reduplication is dropped, as *ἐμπίπλημι*, but returns as soon as the augment is interposed, as *ἐνεπίμπλην.*

*πίμπρημι burn* transit. *πιμπράναι*, follows *ἵστημι* in the Pres. and Imperf. the rest from *ΠΡΑΩ* or *πρήθω*, as *ἐπρήσθην.*—The same holds of *ἐμπίπρημι*, *ἐνεπίμπρην*, as of *πίμπλημι.*

*πίνω drink*, from *ΠΙΩ*, Fut. *πίομαι*, see § 95 Rem. 10. Aor. *ἔπιον*, *πιεῖν* &c. *Imper.* commonly *πῖθι.*—All the rest from *ΠΟΩ*, Perf. *πέπωκα*, Perf. pass. *πέπομαι*, Aor. pass. *ἐπόθην*, Verbal adj. *ποτός*, *ποτέον.*—The forms *πίσω*, *ἔπισα*, have the *causative* sense, *give to drink*, § 113. 5, and have as present *πιπίσκω.*

*πιπράσκω sell*, Fut. and Aor. wanting. The remainder from *ΠΡΑΩ*, *πέπρᾶκα*, *ἐπράθην*, &c.

*πίπτω fall*, forms from *ΠΕΤΩ* (see § 112. 7,) in the Dorian manner, the fut. *πεσοῦμαι*, Aor. *ἔπεσον.*—Perf. *πέπτωκα.* 206

*ΠΛΑΩ*, *πλήθω*, see *πίμπλημι.*

*πλέω sail*, f. *πλεύσομαι*, *πλευσοῦμαι*—*ἔπλευσα*, &c. see § 95. Rem. 5.—Pass. *πέπλευσμαι*, *ἐπλεύσθην.*

*πλήσσω*, *πλήττω*, *strike*—2d Perf.—This verb retains the *η* in the 2d Aor. pass. *ἐπλήγην*, except the compounds which signify *affright*, *ἐξεπλάγην*, *κατεπλάγην.*

*πνέω blow*, f. *πνεύσω* or *πνευσοῦμαι* &c. Aor. pass *ἐπνεύσθην.*

*ποθέω desire*, f. *ποθέσω* and *ποθήσω*, Perf. *πεπόθηκα*, Perf. pass. *πεπόθημαι*, 1st Aor. pass. *ἐποθέσθην*, see § 95 Rem. 3.

*πορεῖν*, *ἔπορον I gave*, a defective poetical Aorist. To the same theme (with the idea *assign*) belongs, by means of a metathesis (§ 110. 3.) the perfect pass. *πέπρωται it is destined*, *Part. πεπρωμένος.*

*πρίασθαι buy.* A defective verb, whose forms (*ἐπριάμην, πρίασθαι* &c.) are used as the Aorist of *ὠνεῖσθαι.*

*ΠΡΟ*—see *πορεῖν.*

*ΠΤΑ—ΠΤΟ*—see *πετάννυμι, πέτομαι, πίπτω.*

*πυνθάνομαι hear*, from *πεύθομαι* (poet.) Fut. *πεύσομαι*, Aor. *ἐπυθόμην*, Perf. *πέπυσμαι*, Verbal adj. *πευστός, πευστέον.*

*P.*

*ῥέζω* and *ἔρδω do*, Fut. *ῥέξω* or (from *ΕΡΓΩ*) *ἔρξω* &c. Perf. *ἔοργα.*

*ῥέω flow*, f. *ῥεύσομαι*, Aor. *ἔῤῥευσα.* More in use, however, in the same active signification is the 2d Aor. Pass. *ἐῤῥύην*, with the Fut. *ῥυήσομαι*, and a new perfect *ἐῤῥύηκα*, formed from this Aorist. § 112. 8.

*ῥήγνυμι tear* transit. f. *ῥήξω*, § 112. 6. Aor. pass. *ἐῤῥάγην.*—2d Perf. *ἔῤῥωγα* with the intransitive meaning, *I am torn.*

*ῥίπτω* and *ῥιπτέω throw ;* both forms are used in the present and imperfect; the other parts are formed only from *ῥίπτω*, as *ῥίψω* &c. Aor. pass. *ἐῤῥίφην.*

*ῥώννυμι strengthen*, *ῥώσω* &c. § 112. 6, Perf. pass. *ἔῤῥωσμαι*, *Imp. ἔῤῥωσο farewell*, Aor. pass. *ἐῤῥώσθην.*

*Σ.*

*σβέννυμι extinguish*, f. *σβέσω* &c. *ἔσβεσμαι, ἐσβέσθην*, see § 112. 6.—The Perf. *ἔσβηκα* (with *η*) and the 2d Aorist *ἔσβην*, plur. *ἔσβημεν*, *Inf. σβῆναι*, (see § 110 Rem. 5.) have the intransitive sig-
207 nification *to go out*, for which meaning however, the passive *σβέννυμαι* is more usual.

*σκεδάννυμι scatter*, f. *σκεδάσω* &c. Perf. pass. *ἐσκέδασμαι*, see § 112. 6.

*σμάω wipe*, *σμῇς* &c. see § 105 Rem. 3. Fut. *σμήσω* &c.—Aor. pass. *ἐσμήχθην* (from *σμήχω.*)

*σπεῖν, σπέσθαι*, see *ἔπω.*

*ΣΤΑΩ*, see *ἵστημι.*

*στερέω deprive*, declined regularly; but in the passive much

use is made of the simpler form *στέρομαι*, *Part.* 2d Aor. *στερείς*, Fut. *στερήσομαι.*

*στορέννυμι*, *στόρνυμι*, and *στρώννυμι*, *spread*, *extend*, form both *στορέσω*, *ἐστόρεσα*, and *στρώσω*, *ἔστρωσα.* Perf. pass. *ἔστρωμαι*, 1st Aor. pass. *ἐστορέσθην.* Verbal adj. *στρωτός.*

*σχεῖν*, *ἔσχον* &c. see *ἔχω.*

*σώζω save*, has in Aor. pass. *ἐσώθην* without σ, from the elder form *σαόω* (*ἐσαώθην.*)—MID.

## T.

*ταφεῖν* and *ταφῆναι*, see *ΘΑΦΩ*, and *θάπτω* § 104.

*ΤΑΩ*, the apparent root of *τείνω*, *τέτακα* &c. See § 101. 8.

*ΤΕΚΩ*, see *τίκτω.*

*τέμνω cut*, forms from *ΤΕΜΩ*, see § 112. 4, f. *τεμῶ*, Aor. *ἔτεμον.*—Perf. *τέτμηκα*, Aor. pass. *ἐτμήθην.* Less used is Aor. *ἔταμον.* The Ionians have also in the present *τάμνω.*

*τεύχω.* Two kindred verbs must be carefully distinguished, viz.

1) *τεύχω prepare*, regular, as *τεύξω*, *ἔτευξα*, *τέτευχα*, *τέτυγμαι*, *τευκτός.*

2) *τυγχάνω happen*, f. *τεύξομαι*, Aor. *ἔτυχον*, Perf. *τετύχηκα.*

The idea of *τυγχάνω* has its origin in the passive of *τεύχω.*

*τίκτω bear*, from *ΤΕΚΩ*, f. *τέξω* commonly *τέξομαι*, Aor. *ἔτεκον*, Perf. *τέτοκα.*—MID. poetical.

*τίνω*, see *τίω.*

*τιτράω bore*, from *ΤΡΑΩ*, *τρήσω* &c. Another form, more used by the Attics, is *τετραίνω*, *ἐτέτρηνα.* The perfect is always from the radical *ΤΡΑΩ*, *τέτρηκα*, *τέτρημαι.*

*τιτρώσκω* (epic *τρώω*) *wound*, Fut. *τρώσω* &c. 208

*τίω honour*, is used only by the poets, and is regularly declined. Perf. pass. *τέτιμαι.*—In the signification of *expiate*, it derives its tenses from *τίνω expiate*, f. *τίσω*, perf. pass. *τέτισμαι*, 1st Aor. pass. *ἐτίσθην.* The MID. *τίνομαι* (*τίσομαι*, *ἐτισάμην*) has the signification of *avenge*, *punish.*

*ΤΛΑΩ suffer*, a verb not used in the present, but from which the following tenses are derived, Fut. *τλήσομαι*, Aor. *ἔτλην, τλῆναι, τλαίην, τλῆθι* see § 110 Rem. 5, Perf. *τέτληκα*, whence the syncopated forms *τέτλαμεν* &c. see § 110 Rem. 4.

*ΤΜ*—see *τέμνω*.

*τρέφω nourish*, f. *θρέψω* § 18. Perf. *τέτροφα*, see § 97 Rem. 1. Perf. pass. *τέθραμμαι, τεθράφθαι*, Aor. pass. *ἐτράφην*, more rarely *ἐθρέφθην*, Verbal adj. *θρεπτός*.

*τρέχω run*, forms its tenses rarely from itself, as *θρέξομαι, ἔθρεξα*, (§ 18); but commonly from *ΔΡΕΜΩ*, Aor. *ἔδραμον*, Fut. *δραμοῦμαι*, Perf. *δεδράμηκα*, see § 112. 8.

*ΤΡΥΦΩ*, see *θρύπτω*.

*τρώγω eat*, f. *τρώξομαι*,—Aor. *ἔτραγον* (from *ΤΡΑΓΩ*.)

*τυγχάνω*, see *τεύχω*.

*τύπτω strike*, has in the Attic dialect commonly fut. *τυπτήσω*, Verb. adj. *τυπτητέος*.—Aor. pass. *ἐτύπην*.—MID.

*τύφω incense, smoke, burn*, f. *θύψω* &c. § 18. Aor. pass. *ἐτύφην*.

## *Φ*.

*ΦΑΓΩ*, see *ἐσθίω*.

*ΦΑΩ*, see *φημί* § 109. and *φαίνω* § 101 Rem. 4.

*φέρω bear*, has (from *ΟΙΩ*) f. *οἴσω* and a particular *Imperat. οἶσε*, for which see § 112. 8. Besides this it has (from *ΕΓΚΩ* or *ΕΝΕΚΩ*) 1st Aor. *ἤνεγκα*, 2d Aor. *ἤνεγκον*, Perf. *ἐνήνοχα*, (compare § 97 Rem. 1.) Perf. pass. *ἐνήνεγμαι*, Aor. pass. *ἠνέχθην*.—Fut. pass. *ἐνεχθήσομαι*, or *οἰσθήσομαι*. Verbal adj. *οἰστός, οἰστέος*.—MID.—The Ionics have Aor. *ἤνεικα, ἐνεῖκαι*, Pass. *ἠνείχθην*.

*φθάνω come before, anticipate*, forms from *ΦΘΑΩ* either *φθᾶσω*, *ἔφθᾶσα*, or *φθήσομαι, ἔφθην*, (*φθῶ, φθῆναι, φθάς*, see § 110 Rem. 5.)—Perf. *ἔφθᾶκα*.

*φύω beget, φύσω, ἔφυσα*.—But the Perf. *πέφυκα*, and the 2d
209 Aor. *ἔφυν, φῦναι, Part. φύς*, see § 110 Rem. 5, have a passive or intransitive signification, *to be begotten, to become, to be*, of which meaning are the present and future *φύομαι, φύσομαι*.

## X.

χαίρω *rejoice*, f. χαιρήσω. Aor. (from the passive) ἐχάρην, whence again a perfect with the signification of the present, κεχάρηκα, commonly κεχάρημαι, see § 112. 8.

χέω *pour out*, f. χεύσω, 1st Aor. ἔχεα, see § 91 Rem. 1. *Inf.* χέαι, *Imp.* χέον, χεάτω &c. Perf. κέχῠκα, Perf. pass. κέχυμαι, Aor. pass. ἐχύθην, § 98 Rem. 4.—MID.

χράω. Of this verb there are five different forms, with as many distinct meanings.

1) χράω *I give an oracular response*, declined regularly; χρω, χρᾶν, χρήσω &c. Aor. pass. ἐχρήσθην.

2) κίχρημι *lend*, like ἵστημι, (but without 2d Aor.)—χρήσω, ἔχρησα &c. Mid. κίχραμαι *borrow*, χρήσομαι, ἐχρησάμην.

3) χράομαι *use*, takes in its contraction (according to § 105 Rem. 3) η instead of α, as χρῇ, 2d sing. χρῆται, χρῆσθαι &c. The rest is regular, Aor. ἐχρησάμην, Perf. κέχρημαι.* Verbal adj. χρηστός.

4) χρή *oportet, it is necessary*, impersonal, is inflected partly like verbs in μι, as *Inf.* χρῆναι, *Opt.* χρείη, *Subj.* χρῇ, *Part.* (τὸ) χρέων†, Imperf. ἐχρῆν (irregular accent,) or χρῆν (never ἔχρη.) —Fut. χρήσει, &c.

5) ἀπόχρη *it suffices*, pl. ἀποχρῶσιν, *Inf.* ἀποχρῆν, *Part.* ἀποχρῶν, ῶσα, ῶν.—Impf. ἀπέχρη.—Fut. ἀποχρήσει &c.

χρώννυμι *colour*, f. χρώσω &c. see § 112. 6, Perf. pass. κέχρωσμαι, &c.

χώννυμι *heap, dam*; also the regular form χόω, *Inf.* χοῦν, —χώσω, &c. Perf. pass. κέχωσμαι.

## Ω.

ὠθέω *push*, has the syllabic augment (ἐώθουν) according to § 83 Rem. 6, and forms Fut. ὠθήσω, and (from ΩΘΩ) ὤσω,—ἔωσα, ἔωκα, ἔωσμαι &c.

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* This perfect is chiefly used in the sense of *I need*.

† Has its origin in χρᾶον, according to § 26 Rem. 7.

210 § 115. PARTICLES.

1. The particles are called by the ancient grammarians *Inflexibles*, because they admit of no declension, nor conjugation. Every thing, therefore, which regards their formation or derivation, belongs properly to the subject of the formation of words. Some points, however, which are closely connected with the other parts of speech, or by which several particles are placed in a certain relation to each other, and some small changes effected by position or euphony, shall here be detailed.

2. The most common adverbial form is the termination ως, which may be regarded altogether as a part of the adjective, since it is necessary only to change the termination ος, nominative or genitive, into ως as follows, viz.

φίλος, φίλως· σοφός, σοφῶς.
σώφρων, (σώφρονος,) σωφρόνως· χαρίεις, εντος, χαριέντως.
εὐθύς, έος, εὐθέως.
ἀληθής, έος, contr. οῦς, ἀληθέως contr. αληθῶς.

3. Certain cases and forms of nouns often supply the place of particles, either by virtue of their signification, as will appear in the syntax, or by ellipsis. When such a form occurs very frequently, it is regarded quite as an adverb. So with the dative, viz.

κομιδῇ properly *with care*, hence *very much.*
σπουδῇ —— *with diligence, labour,* hence *hardly, scarcely.*

Also a number of *feminine adjectives* (originally agreeing with ὁδῷ from ἡ ὁδός *way, mode, method,*) e. g.

πεξῇ *on foot*, κοινῇ *commonly*, ἰδίᾳ *privately*, δημοσίᾳ *publicly* &c.

So also in the accusative, viz.

ἀρχήν properly *in the beginning*, *in the foundation*, hence *totally.*
προῖκα *gratis*, *for nothing*, (from προίξ *gift.*)
μακράν (sc. ὁδόν) *far.*

Rem. 1. Some also are cases with preceding prepositions, e. g.
παραχρῆμα *immediately* (properly *during the thing.*)
καθά and καθάπερ (for καθ' ἅ, καθ' ἅπερ,) *as, as if, like.*
προύργου (for πρὸ ἔργου,) *to the end.*

Some such compound words have small peculiarities of orthography and accentuation, as

ἐκποδών *out of the way, aside,* (for ἐκ ποδών.)
ἐμποδών *in the way, inconvenient,* (grammatically irregular for ἐν ποσίν.)

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4. The neuter of the adjective is also an adverbial accusative, when it stands instead of the adverb, as well in the singular as the plural. This use, as far as the positive is concerned, is for the most part peculiar to the poets; and is used in prose, in only a few instances, as ταχύ *swiftly,* μικρόν or μικρά *a little.*

5. In the comparative degree, it is very much the usage, that the *neuter singular of the comparative* and the *neuter plural of the superlative* serve also as degrees of comparison for the adverb, as σοφώτερον ποιεῖς *thou actest more wisely,* αἴσχιστα διετέλεσεν *he lived most shamefully.* The appending of ως to the form of comparison of the adjective, as καλλιόνως, is far less common.

6. Instead of ως, the more ancient dialect formed the adverb in ω, hence οὕτως and οὕτω, § 30. 4. Here are to be reckoned ἄφνω *suddenly,* ὀπίσω *behind,* and several formed from prepositions, as ἔξω *without,* ἔσω and εἴσω *within,* ἄνω *above,* κάτω *below,* πρόσω *forwards,* πόρρω *far.* These form their degrees of comparison in the same manner, as ἀνωτέρω, ἀνωτάτω,—and in like manner degrees are formed of some other particles, as ἀπό *from,* ἀπωτάτω *very far from;* ἔνδον *within,* ἐνδοτάτω *inmost;* ἑκάς *far,* ἑκαστέρω· ἀγχοῦ *near,* ἀγχοτάτω· μακράν *far,* μακροτέρω.

7. In all the particles, which take the degrees of comparison without being derived from adjectives in use, the analogy of the adjectives is observed in forming the degrees of comparison, as ἐγγύς *near,* ἐγγυτέρω or ἐγγύτερον &c. or ἔγγιον, ἔγγιστα, wherein just the same peculiarities and irregularities are observed as there prevail, see Rem. 2 below. Particularly compare with "ίων, ιστος," (§ 67. 3) and 'irregular comparison' § 68, the following, viz.

*ἄγχι near*, *ἄσσον*, *ἄγχιστα*
*μάλα very*, *μᾶλλον*, *μάλιστα*.

And the adverbial neuter corresponding to *ἧσσων*, (§ 68. 2.)

*ἧσσον*, *ἧττον*, *less*, *ἥκιστα least*.

Rem. 2. The following deserve notice, viz.
*πέρα on the other side*, *over*, *περαιτάτω* or *περαίτατα*,
*πλησίον near*, *πλησιαίτερον* and *-έστερον*,
*προύργου* (Rem. 1) *προυργιαίτερον*.

212 Rem. 3. A few forms of *verbs* become particles, by common use, particularly interjections. Thus *ὤφελον*, see the anomalous *ὀφείλω* and § 151. *ἰδού see*, (see the anomalous *ὁράω*.)

So too *εἶεν* (from *εἴη*) *be it so! well!*
*ἄγε*, *φέρε*, *come on*, which is used without alteration as an address to several.
*ἴθι* (to one), *ἴτε* (to more), *come on*.

Rem. 4. The adverb *δεῦρο hither* is also used as an imperative, *come hither*, and in this acceptation it has a plural, when addressed to several, *δεῦτε!* which is explained as a contraction of *δεῦρ' ἴτε*.

## § 116. CORRELATIVE PARTICLES.

(*Compare* § 79.)

1. Some relations of place are indicated by particles appended to words, and that as follows; when the question is

*whence?* by *θεν*, as *ἄλλοθεν from some other place*,
*whither?* " *σε*, " *ἄλλοσε to some other place*,
*where?* " *θι*, " *ἄλλοθι somewhere else*.

The vowel before these terminations is a matter of some variety, which, however, is best learned by observation, e. g. *Ἀθήνηθεν*, *οὐρανόθεν*, *ἀγρόθι in the country*, *ποτέρωθι on which of the two sides*, *ἑτέρωθι on the other side*.

2. When the question is *whither*, the enclitic *δε* is also appended, and that to the accusative without any change, as *οὐρανόνδε to the heavens*, *ἅλαδε* (from *ἅλς*) *into the sea*, *Ἔρεβόσδε* (from *τὸ Ἔρεβος*) *to Erebus*.

Rem. 1. *Οἴκαδε home*, from *οἶκος*, and *φύγαδε to flight*, from *φυγή*, are departures from the analogy; but in *Ἀθήναζε*, *Θήβαζε*, the *δ* of the particle *δε* together with the *σ* of the accusative plur.

have passed over into ζ (§ 3. 2.) Several words, however, assume the ζ, although not in the plural, as *θύραζε without*, from *θύρα door*; *Ὀλυμπίαζε* from *Ὀλυμπία*.

Rem. 2. When the question is *where*, the termination *σιν* or *σι* is attached to the names of several cities; *ησι* when a consonant, and *ασι* when a vowel precedes, as

*Ἀθήνησι, Πλαταιᾶσιν, Ὀλυμπιᾶσι*
from *Ἀθῆναι, Πλαταιαί, Ὀλυμπία.**

Some other words take the termination *οι*, as 213

*Ἰσθμοῖ, Πυθοῖ, Μεγαροῖ,*
from *Ἰσθμός, Πυθώ, τὰ Μέγαρα,*

which termination has always the circumflex, except in *οἴκοι at home.*

3. To the three relations of the place quoted, refer the three following interrogations, viz.

*πόθεν; whence?*
*ποῖ; whither?*
*ποῦ; where?*

of which the first only coincides with the terminations quoted above under no. 1.† On the other hand, these and some other interrogations, of which the most common are *πότε* and *πηνίκα when? πῶς how? πῇ in what direction? in what way?* stand with their immediate correlatives (indefinite, demonstrative, relative) in the same analogy, which we saw above (§ 79) in the case of the correlative adjectives.

| *Interrogative.* | *Indefinite.* | *Demonstrative.* | *Relative.* | |
|---|---|---|---|---|
| | all enclitic. | | simple. | compound. |
| *πότε;* | *ποτέ* | *τότε* | *ὅτε* | — *ὁπότε* |
| *ποῦ;* | *πού* | . . . | *οὗ* | — *ὅπου* |
| *ποῖ;* | *ποί* | . . . | *οἷ* | — *ὅποι* |
| *πόθεν;* | *ποθέν* | *τόθεν* | *ὅθεν* | — *ὁπόθεν* |
| *πῶς;* | *πώς* | *τώς* | *ὡς* | — *ὅπως* |
| *πῇ;* | *πῇ* | *τῇ* | *ᾗ* | — *ὅπῃ*‡ |
| *πηνίκα;* | . . . | *τηνίκα* | *ἡνίκα* | — *ὁπηνίκα* |

The signification of the foregoing correlative adverbs is obvious from that of the corresponding adjectives in § 79.

* *Ὀλυμπιάσι*, with short *α*, is the dative plural from *ἡ Ὀλυμπιάς*.

† The poets, however, have also *πόσε* and *πόθι*.

‡ The Iota subscript in this series is omitted in those forms where no real nominative exists as a root. See Rem. 4 and 5.

Rem. 3. As the relative pronoun ὅς, besides the compound ὅστις, is also strengthened by περ (ὅσπερ, &c.) the same is also found in several of the foregoing relative adverbs, as ὥσπερ, ἧπερ, οὗπερ. For the Ionic forms κοῦ, ὁκως, &c. see § 16 Rem. 1. c.

4. The demonstratives in this table are the original simple demonstratives, like ὁ, ἡ, τό among the demonstrative adjectives. None of them but τότε *then*, is in common use; the others only in certain phrases or in the poets. It is also to be remarked that, instead of τώς, we sometimes find ὥς used as a less common demonstrative, and that with the acute accent, to distinguish it from the relative particle ὡς.

214 5. With the foregoing must be reckoned two other demonstratives, which in signification belong to the questions ποῦ; πόθεν; but in form depart entirely from the preceding analogy; viz.

ἔνθα *here, there*; ἔνθεν *thence.*

They are both, at the same time, relatives (like οὗ and ὅθεν), and common in prose.

6. The demonstratives τηνίκα, ἐνθα, ἔνθεν, τῇ, and ὥς, are capable of the twofold strengthening, mentioned above, § 79. 4, from which the demonstrative particles, most used in prose, have their origin, e. g.

| | | |
|---|---|---|
| τηνίκα, | τηνικάδε, | τηνικαῦτα |
| ἔνθα | ἐνθάδε | ἐνθαῦτα Ion.—ἐνταῦθα Att. |
| ἔνθεν | ἐνθένδε, | ἐνθεῦτεν Ion.—ἐντεῦθεν Att. |
| τῇ | τῇδε | ταὐτῃ |
| ὥς | ὧδε | οὕτως or οὕτω.* |

2. The most of these *demonstratives* with others, not included in these analogies, take, besides this, a *demonstrative* ι, see § 80. 2. E. g.

οὑτωσί, ἐντευθενί, ἐνθαδί, ὡδί

νυνί from νῦν *now*, δευρί from δεῦρο *hither.*

And the *relatives*, (like the adjectives above § 80.) for the sake of strengthening the idea of universality, assume

οὖν and δήποτε,

* It is very obvious, that, as τῇ and ὥς are derived from the proper demonstrative ὁ, ἡ, τό, the strengthened form is derived from the strengthened demonstrative ὅδε, οὗτος.

as *ὁπουοῦν wheresoever*, *ὁπωσοῦν* (and with the interposed *τι*, *ὁπωστιοῦν*), *ὁπουδήποτε* &c.

Rem. 4. As the corresponding adjective forms (§ 79) create correlatives of still wider use, in appending their characteristic terminations to other general ideas, as *ἀλλοῖος*, *παντοῖος*, &c. (see § 79 Rem. 2.)—so also it is with the adverbs; as *ἄλλοτε another time*, *ἄλλῃ* (in answer to the question *πῇ*) *in another way*; *πάντως*, *παντῃ* (in answer to *πῶς*, *πῃ*) *in every way*, *wholly*; *αὐτοῦ*, *αὐτόθι* (in answer to *ποῦ*, *πόθι*) *in the same place*, *there*, &c.—Very commonly are the adverbs of this kind, derived from *ἄλλος*, *πολύς*, *πᾶς*, and *ἕκαστος*, lengthened by the insertion of *αχ*, as

*ἀλλαχοῦ elsewhere*, *πανταχοῦ*, *πολλαχοῦ*, *in every place*, *in many places*,

*ἑκασταχόθεν from every side*, *ἀλλαχῆ*, &c.

Rem. 5. Negatives of most of these relative particles are also found; from *πότε* and *πῶς*, as from *τίς*, by simple composition are formed *οὔποτε*, *μήποτε never*, *οὔπως*, *μήπως by no means*. 215

Most commonly however, the negatives are formed from the ancient adjective *οὐδαμός*, *μηδαμός*, *none*, as

*οὐδαμῶς by no means*, *οὐδαμῇ*, *οὐδαμοῦ*, *οὐδαμόθεν*, &c.

## § 117. MUTATION OF SOME OTHER PARTICLES.

### I. *In the form.*

According to fixed principles, *οὐ*, *οὐκ*, *οὐχ* are interchanged for the sake of euphony, see § 30. 5. In like manner *ἐξ out of*, is allowed to stand only before a vowel, or at the end of a clause, as

*ἐξ ἐμοῦ*, *ἐξ οὗ*, *κακῶν ἔξ*.

Before consonants it is changed into *ἐκ*, as

*ἐκ τούτου*, *ἐκ θαλάσσης*, *ἐκ γῆς*.

Rem. 1. That some particles, for the sake of euphony, have a moveable *ν* or *ς* at the end, has been already remarked in § 30, as also the changes of *σύν* and *ἐν* in composition, § 25.

Rem. 2. For *οὐ not*, and *ναί yes*, we find, for the sake of greater emphasis, *οὐχί*, *ναίχι*, (§ 12 Rem. 4.)

Rem. 3. Varieties of form, without any change of signification, are the following, viz.

*ἐάν*, *ἤν*, *ἄν*, *if*.

*σήμερον*, Att. *τήμερον to day*.—*χθές* and *ἐχθές yesterday*.

*σύν*, anciently *ξύν*, *with*.—*εἰς*, Ion. *ἐς*, *in*.

*ἐν*, Ion. *ἐνί*, *in;* see also below no. 2.
*ἀεί*, Ion. and Poet. *αἰεί* and *αἰέν*, *always.*
*ἕνεκα* or *ἕνεκεν*, Ion. *εἵνεκα*, *εἵνεκεν*, *on account of.*—*ἔπειτα*, Ion. *ἔπειτεν afterwards.*

II. *Change in accent.*

Several dissyllable prepositions, with the accent on the last syllable, as *παρά*, *ἀπό*, *περί*, &c. undergo an *anastrophe*, as it is called, that is, they *draw the accent back*, in two cases, viz.

1. When they stand after the noun they govern, as

*τούτου πέρι* for *περὶ τούτου*
*θεῶν ἄπο* for *ἀπὸ θεῶν.*

216 2. When they are used instead of the forms of the verb *εἶναι* compounded with them, (in which case, instead of *ἐν*, the Ionic *ἐνί* is used even in the common dialect,) as

*ἐγὼ πάρα* for *πάρειμι*
*ἔπι*, *ἔνι*, *ὕπο*, for *ἔπεστι* &c.*

## § 118. OF THE FORMATION OF WORDS.

1. The doctrine of the formation of words, as a subject of grammar, does not extend to all words. This, on account of the obscurity attending the origin of language, is reserved for the particular investigation of etymology. It belongs to us here, to treat only of the formation of those words, which are derived from other words, according to a plain analogy, embracing whole classes of words.

2. In this place we have to treat only of *Verbs*, *Substantives*, *Adjectives*, and *Adverbs;* since whatever might belong here respecting the other parts of speech, has already been discussed in former sections.

* To speak more exactly, in all these cases the preposition stands independently, the accent being changed and the verb *εἶναι* being understood.

## § 119. DERIVATION BY TERMINATIONS.

### I. *Verbs.*

1. Those verbs only are here to be considered, which are derived from nouns (substantive and adjective). This derivation commonly takes place by the terminations *άω*, *έω*, *όω*, *εύω*, *άζω*, *ίζω*, *αίνω*, *ύνω*.

2. These terminations take the place of the termination of the nominative, if the radical word follows the first or second declension, and in the third also if the nominative ends in a single vowel, or in ς with a vowel preceding it; as *τιμή τιμάω*, *πτερόν πτερόω*, *θαῦμα θαυμάζω*, *ἀληθής ἀληθεύω*. In other words of the third declension they take the place of the genitive ος, as *κόλαξ κολακεύω*, *πῦρ πυρόω*.

Rem. 1. The words of the third declension ending in *α*, *ας*, *ις*, which take a consonant in the genitive, can be directly changed only into kindred terminations of verbs (*α* and *ας* into *άω*, *αίνω*, and *ις* into *ίζω*), as *θαῦμα θαυμάζω* and *θαυμαίνω*, *ἐλπίς ἐλπίζω*. Every other termination is attached to the consonant of the genitive, as *φύγας φυγαδεύω*, *κρῆμα κρηματίζω*.

3. With regard to the signification of these terminations, we can here consider only the most common usage of the language, and enumerate the chief signification of the majority of the verbs of each termination.

a) *έω* and *εύω*.—These verbs are formed from almost every termination, and chiefly express the *condition* or *action* of that which the radical word denotes, as *κοίρανος ruler*, *κοιρανέω rule*; *κοινωνός partaker*, *κοινωνέω partake*; *δοῦλος slave*, *δουλεύω am a slave*, *serve*; *κόλαξ flatterer*, *κολακεύω flatter*; *ἀληθής true*, *ἀληθεύω am true* (*speak truly*); *βασιλεύς*, *βασιλεύω* &c. most frequently as intransitives; yet sometimes as transitives, as *φίλος friend*, *φιλέω love*.

In general these two terminations are the common derivations, and are therefore used still farther for a variety of significations, which are also in part included in the terminations which follow; thus in particular, for the *exercise* of that which the radical word denotes, as *πολεμεῖν*, *ἀθλεῖν*, *πομπεύειν*, *χορεύειν*, *φονεύειν*, *βουλεύειν*, or for that to which it most naturally refers, as *αὐλός*

*flute*, αὐλεῖν *to play on the flute*; ἀγορά *assembly*, ἀγορεύειν *to address an assembly*; ἱππεύειν *to ride on horseback*, &c.—In particular, the termination ἑω, the simplest of all, is used in most of those derivations, which arise from composition; as εὐτυχέω, ἐπιχειρέω, οἰκοδομέω, ἐργολαβέω, μνησικακέω &c. But in all cases these terminations are most commonly intransitive.

b) άω.—These verbs are most naturally formed from words of the first declension in α and η, but also from others; and imply chiefly the *possession* of a thing or quality in an eminent degree, and the *performance* of an action; as κόμη *hair*, χολή *gall*,—κομᾶν *to have long hair*, χολᾶν *to have much gall* (*to be angry*); λίπος *fat*, λιπᾶν *to have fat* (*to be fat*); βοή *outcry*, γόος *lamenting*, βοᾶν, γοᾶν· τόλμα *boldness*, τολμᾶν *to be bold*. Hence, transitively, the exercise of a thing towards others; as τιμή *honour*, τιμᾶν τινα *to honour any one*.

c) όω.—These verbs, formed for the most part from words of the second declension, express (1) The *making* or *forming to* that which the radical word signifies, as δουλόω *make a slave of*, *enslave*; δῆλος *known*, δηλόω *make known*. (2) The *manufacturing* or *working with* the thing denoted by the radical word; as χρυσόω *gild*, μιλτόω *paint with ochre* (μίλτος), πυρόω *put into fire*, τορνόω *make with the τόρνος*. (3) The *providing with* the thing, as στεφανόω *crown*, πτερόω *give wings* (πτερόν), σταυρόω *crucify* &c.

d) άζω and ίζω.—Verbs with the first termination come most naturally from words in α, η, ας, &c. and for the sake of euphony from nouns with other endings. Verbs with both terminations, however, embrace so many relations, that they cannot be reduced to definite classes. Yet it deserves notice that, if they are formed from proper names of nations and men, they denote the adoption of the manners, the party, or the language of the same; as μηδίζειν *to incline to the side of the Medes*, ἑλληνίζειν *to speak Greek*, δοριάζειν *to speak the Doric*, φιλιππίζειν *to be of the party of Philip*.

e) αίνω and ύνω.—The latter termination comes always from adjectives, and expresses the *imparting* of the quality of the adjective; as ἡδύνειν *to sweeten*, σεμνύνειν *to make venerable*. And here it is to be observed, that those adjectives, of which the degrees of comparison (ίων, ιστος) appear to presuppose an ancient positive in υς, form the verbs in υνω after that positive, as αἰσχρός (αἰσχίων from *ΑΙΣΧΥΣ*) αἰσχύνω. So also μακρός, καλός, —μηκύνω, καλλύνω &c. The same signification often belongs to verbs in αίνω, as λευκαίνειν *to make white*, κοιλαίνειν *to hollow out* &c. yet several of these have a neutral signification, as καλεπαίνειν, δυσχεραίνειν *to grow angry* &c. They also sometimes come from substantives, especially in μα, with different modifica-

tions of meaning; e. g. *σῆμα sign*, *σημαίνω signify*; *δεῖμα fear*, *δειμαίνω I dread.*

4. There is a particular method of forming verbs from nouns by merely changing their termination into ω, but the preceding syllable, according to the nature of the consonant, is *strengthened* in one of the ways described above in § 92.

E. g. Thus from *ποικίλος ποικίλλω*, *ἄγγελος ἀγγέλλω*, *καθαρός καθαίρω*, *μαλακός μαλάσσω*, *φάρμακον φαρμάσσω*, *πυρετός πυρέσσω*, *χαλεπός χαλέπτω*, &c. The signification is always that, which is most readily suggested by the radical word.

5. To these must be added the following more limited classes of derived forms of verbs.

a) *Desideratives*, denoting a *desire*, and most commonly formed by changing the future in σω (of the verb cognate to the thing desired) into a present in σείω, as *γελασείω I should like to laugh*, *πολεμησείω desire war* &c.

Another form of desideratives is that in άω or ιάω, properly from substantives, as *θανατᾶν long for death*, *στρατηγιᾶν wish to be a general*; also from verbs, by first forming substantives from them, as *ὠνεῖσθαι* (*ὠνητής*) *ὠνητιᾶν to wish to buy*; *κλαίω* (*κλαῦσις*) *κλαυσιᾶν to be disposed to weep.*

b) *Frequentatives* in ζω, as *ῥιπτάζειν* (from *ῥίπτειν*) *to throw from one place to another*, Mid. *to throw one's self this way and that, to be restless*; *στενάζειν* (from *στένειν*) *to sigh much and deeply*; so *αἰτεῖν to demand*, *αἰτίζειν to beg*; *ἕρπειν to creep*, *ἑρπύζειν to creep slowly.*

c) *Inchoatives* in σκω, in part intransitive, as *γενείασκω to get a beard*, *ἡβάσκω to grow to manhood*, (the same as *γενειάζω*, *ἡβάω*); in part transitive, as *μεθύσκω to intoxicate* (from *μεθύω am intoxicated.*)

## II. *Substantives.*

6. Substantives are derived from verbs, adjectives, and other substantives.

### A. *Substantives derived immediately from verbs.*

With respect to these, we have to premise in general the following remarks, viz.

1) Those terminations which begin with σ, follow the analogy of the future; those which begin with μ and τ, the analogy

of the perfect passive; those which begin with a vowel, the analogy of the second perfect; even if the respective tense of the verb in question, is not in use.

2) The terminations which begin with a vowel (as η, ος, ευς), are also formed from contract verbs in έω and άω in such a manner, that ε and α are omitted (as φθονέω, φθόνος); yet the smaller verbs are excepted, which cannot lose their vowel, as it belongs to the root, but only change it, as ῥέω, ῥοή.

Rem. 2. With reference to no. 1 next above, two particular remarks are to be made, viz.

a) The σ which is to be inserted before μ and τ, is retained in words formed from verbs which have a lingual for their characteristic. Those formed from pure verbs (verba pura), on the contrary, sometimes assume it and sometimes not, uninfluenced by the inflection of the verb.

b) In regard to the vowel, when σ is not inserted, the analogy of the future is to be followed, and e. g. θεατής, θέαμα, θῦμα, have the vowel long, like θεάσομαι, θύσω, with few exceptions.

7. To express the *action* or *effect* of the verb, there are chiefly the following terminations, viz. μος, μη or μα, σις, σια, η, α, ος masc. ος neut.

a) μος, μη or μή, μα.—These terminations may, it is true, be compared with the perfect passive; but those in μός commonly take the σ, when a vowel precedes in the radical word; but the other two do not always, even when the perfect passive does; and those which do not adopt the σ, preserve the long vowel of the future, even where it is shortened in the perfect, (yet in such a manner that some of them vary between η and ε,) e. g. τίθημι (τέθειμαι) —θέσμος, θέμα or θῆμα· δέω (δέδεμαι)—δεσμός, δέμα, διαθημα· γιγνώσκω (ἔγνωσμαι)—γνώμη· λύω (λέλυμαι)—λῦμα. As to their signification; those in μός properly denote the *abstract*, as πάλλω παλμός *shaking to and fro*, ὀδύρομαι ὀδυρμός *lamenting*, λύζω (λυξω) λυγμός *hiccupping*, σείω σεισμός *quaking*.—The termination μα, on the contrary, expresses rather the *effect* of the verb as a concrete, and even the *object*, so that it for the most part accords with the neuter perfect passive participle; as πρᾶγμα (τὸ πεπραγμένον) *the deed*, μίμημα *the imitation* i. e. *the likeness*, σπείρω (τὸ ἐσπαρμένον) σπέρμα *the seed*, &c. — The termination μη varies between the two; as μνήμη *memory*, ἐπιστήμη *knowledge*, τιμή *honour*,—στιγμή *a point*, γραμμή *the line*, which in their signification have only a shadow of difference from στίγμη *a puncture*, γράμμα *a letter*.

b) σις, σία.—These denote the abstract of the verb, and very seldom deviate from this signification, as μίμησις *the imitating*, πρᾶξις *the action*, σκῆψις, &c.— δοκιμασία *the examining*, θυσία *the sacrifice*.

Of the following the signification cannot be so accurately given; yet the idea of the abstract, is the prevailing one.

c) η and α, for the most part oxytone, as εὐγή *prayer*, from εὔχομαι· σφαγή *slaughter*, from σφάζω, fut. σφάξω· διδαχή *doctrine*, from διδάσκω, fut. -άξω· χαρά *joy*, from χαίρω.— So also, with a change into the sound ο (after the manner of the second perfect), τομή from τέμνω, φθορά from φθείρω, &c.—Some also admit of a reduplication, which is similar to the Attic reduplication of the perfect, and always has an ω in the second syllable, as ἀγωγή *leading* from ἄγω, ἐδωδή *food* from ἔδω.

Examples of paroxytones, are βλάβη *hurt*, from βλάπτω, βλάβω· νίκη *victory*, from νικάω.

εια.— To the class of paroxytones, also belong those nouns in εια which are formed from verbs in εύω by merely changing ευ into ει, as παιδεία from παιδεύω. These nouns have always a long α, and therefore have the acute on the ει.

Rem. 4. Let the following rules be observed as to the accent of all nouns in εια, viz.

Properispomena, are the feminines of adjectives in ύς, as ἡδύς, ἡδεῖα.

Proparoxytona. 1) The abstract nouns from adjectives in ης, as ἀλήθεια, see no. 10. a. — 2) The feminines of masculines in εύς, as ἱέρεια *priestess*, see no. 12. c. 4.

Paroxytona, are the above mentioned abstract nouns from verbs in εύω.

d) ος masc. as τύπος *blow*, *impression*, from τύπτω. But by far the most have in the chief syllable an ο, either by nature or in exchange for ε, as κρότος *clapping*, from κροτέω· φθόνος *envy*, from φθονέω· λόγος *speech*, from λέγω· ῥόος (ροῦς) from ῥέω.

To these may be added the substantives in τος, which are commonly oxytone, as ἀμητός *mowing*, *reaping*, κωκυτός *wailing*.

e) ος neut. as τὸ κῆδος *care*, from κήδω· λάχος *lot*, from λαγχάνω· πρᾶγος, the same as πρᾶγμα, &c. These verbals never have an ο in the chief syllable; hence τὸ μέρος *part*, from *ΜΕΙΡΩ*.

8. The subject of the verb, as male, is designated by the following terminations, viz.

a) *της, τηρ, τωρ.* — Of these the termination *της* following the first declension is the most common, and the words are partly oxytone, partly paroxytone, as *ἀθλητής combatant* from *ἀθλέω*, *μαθητής scholar* from *μαθεῖν*, *θεατής spectator* from *θεάομαι*, *δικαστής* from *δικάζω*, *κριτής* from *κρίνω*, &c. On the other hand, *κυβερνήτης pilot* from *κυβερνάω*, *πλάστης* (from *πλάττω*, *πέπλασται*), *δυνάστης*, *ψάλτης* &c.

The terminations *τηρ* and *τωρ* are less frequent forms, as *σωτήρ saviour*, *ῥήτωρ orator* (from *σαόω* and *ΕΡΕΩ*).

b) *εύς*, as *γραφεύς writer*, *φθορεύς destroyer.*

c) *ος*, for the most part only in composition, as *ζωγράφος painter*, *πατροκτόνος a patricide*, &c.

d) *ης* and *ας*, Gen. *ου*. Only in some cases of composition, as *μυροπώλης vender of ointments*, *τριηράρχης* (and *-ος*) *captain of a galley*, *ὀρνιθοθήρας fowler*, &c.

9. The names of instruments and other objects belonging to an action, are formed from or after the preceding names of the subject, viz.

a) *τήριον, τρον, τρα* (from the terminations of the subject *της* or *τηρ*), as *λουτήριον bathing tub*, *λοῦτρον water for bathing*, *bath*, *ἀκροατήριον a place to hear in*, *auditory*, *ξύστρα curry-comb*, *ὀρχήστρα place for dancing.*

b) *εῖον* (from the termination *εύς*), as *κουρεῖον barber's shop* from *κουρεύς barber* and this from *κείρειν to shear*, *τροφεῖον the recompense for being educated* from *τροφεύς*, &c.

### B. *Substantives derived from adjectives.*

10. This is also a principal class of substantives, which serve chiefly to express the abstract of the abjective. To this class belong the following terminations, viz.

a) *ία*, always with long *α* (Ion. *η*), as *σοφός wise*, *σοφία wisdom;* in like manner, *κακία*, *δειλία*, &c. *βλακία stupidity* from *βλάξ* &c.

From this termination arose the nouns in

*εια* and *οια*

by contraction; the *α* is here short, and the accent is on the antepenult; the former come from adjectives in *ης*, *εος*, as *ἀλήθεια truth* from *ἀληθής*, the latter from adjectives in *ους*, as *ἄνοια want of sense* from *ἄνους*.

b) *της* fem. G. *τητος*, as *ἰσότης equality* from *ἴσος*, *παχύτης thickness* from *παχύς*. They are generally paroxytones.

c) *-σύνη*, as *δικαιοσύνη*, most frequently from adjectives in

ων, G. ονος, as σωφροσύνη *discretion* from σώφρων, ονος. Those which have the fourth syllable from the end short, take an ω in the antepenult, as ἀγαθωσύνη (compare the same rule in the comparison by τερος, τατος).

d) ος neut. chiefly from adjectives in υς, as βάθος *depth* from βαθύς, τάχος *swiftness* from ταχύς.

C. *Substantives derived from other substantives.*

11. Among these, some terminations are first to be mentioned which are formed after the analogy of the verbals, viz.

a) Masculines in της (of which all those in ίτης have long ι) often signify a man in some relation with the subject which the radical word denotes, as πολίτης *citizen* from πόλις *city*, ὁπλίτης *an armed man* from ὅπλον *weapon*, ἱππότης *horseman* from ἵππος, φυλέτης *one of the same tribe* from φυλή.

b) In like manner those in εύς, as ἱερεύς *priest* from ἱερόν *temple* (or τὰ ἱερά *sacrifices*), γριπεύς, ἁλιεύς, *fisherman*, from γρῖπος *net*, ἅλς *sea*; γραμματεύς, &c.

c) Those in εἰον particularly denote a place devoted to an object, as Μουσεῖον &c. see no. 9 above.

12. The rest may be reduced to the following divisions, viz.

a) Those which designate a place where certain objects exist in numbers; such are those in ων, G. ῶνος, masc. and -ωνία, as ἀμπελών *vineyard*, ῥοδωνία *rose bed*, ἀνδρών *hall for men*.

b) Amplificatives in ων, ωνος (masc.) as γάστρων *he who has a large belly*, &c.

c) Feminine appellations, viz.

(1) τειρα, τρια and τρις, G. τριδος, properly from masculines in τηρ and τωρ, yet also from masculines in της, as σώτειρα *a female deliverer*, ὀρχήστρια *a dancing girl*, αὐλητρίς *a female player on the flute* (masc. ὀρχηστής, αὐλητής.)

(2) ις, G. ιδος, is the most common termination, which takes the place of that of the masculine in ης and ας of the first declension; as δεσπότης *master*, δεσπότις *mistress*; ἱκέτης *suppliant*, ἱκέτις· Σκύθης, Σκύθις· μυροπώλης *vender of ointments*, μυροπώλις.

(3) αινα, chiefly from the masc. in ων, as θεράπων (οντος), θεράπαινα *maid servant*; λέων (οντος), λέαινα *lioness*; τέκτων (ονος), τέκταινα *a female artisan*; also from some nouns in ος, as θεός, θέαινα *goddess*.

(4) εια, from some masculines in εύς, as ἱέρεια *priestess* from ἱερεύς, &c.

(5) σσα, from several terminations in the third declension, as βασίλισσα from βασιλεύς, ἄνασσα from ἄναξ, Κίλισσα from Κίλιξ, Θρῆσσα (Att. Θρᾷττα) from Θρήξ or Θρᾴξ.

d) Diminutives, as follows, viz.

(1) *ιον* or *ίον* (*τό*), which is the chief termination, as *παιδίον a small boy*, *σωμάτιον a little body*, *ῥάκιον* from *τὸ ῥάκος rag*, &c. —To strengthen this diminutive form, this termination is often lengthened by a syllable, especially in *-ίδιον* and *-άριον*, as *πινακίδιον* from *πίναξ tablet*, *παιδάριον* from *παῖς*.

Rem. 4. Several words in *ιον* have entirely lost their diminutive signification, as *θηρίον beast* from *ὁ θήρ*, *βιβλίον book* from *ἡ βίβλος*.

(2) *ίσκος*, *ίσκη*, as *στεφανίσκος*, *παιδίσκη*.

(3) *ίς* Gen. *ίδος* and *ῖδος*, always feminine, as *θεραπαινίς* (from *θεράπαινα*), *σκοινίς*, *ῖδος*, from *σχοῖνος rope* &c.

(4) *ύλος* (rather Doric) as *Ἐρωτύλος* from *Ἔρως*.

(5) *ιδεύς* used only of the young of animals, as *ἀετιδεύς* from *ἀετός*.

f) *Gentilia*, i. e. names designating one's country. These are partly mere adjectives of three terminations, in *ιος*, *αῖος*, *νος*, *κος* (see below), and partly substantives.

*A.* Masculine, viz.

(1) *ίτης*, *ιᾶτης*, *ιώτης*, as *Ἀβδηρίτης*, *Χερρονησίτης*, *Σπαρτιάτης*, *Σικελιώτης*.

(2) *εύς*, as *Αἰολεύς*, *Φωκεύς Phocian*, *Δωριεύς*, *Μεγαρεύς* from *Μέγαρα*, *Μαντινεύς* from *Μαντίνεια*, *Πλαταιεύς* from *Πλάταια*, *Φωκαιεύς*, better *Φωκαεύς*, *Phocaean*, from *Φώκαια*, *Εὐβοεύς* from *Εὔβοια*.

*B.* Feminine. These either do but change (see c. 2, above) the *ης* of the masculine termination into *ις*, as *Σπαρτιᾶτις*, *Συβαρῖτις* &c. — or they annex the terminations *ίς* and *άς* in the manner that the euphony of the radical word may require, as *Αἰολίς*, *Δωρίς*, *Μεγαρίς*, *Φωκίς*, *Φωκαΐς*, *Δηλιάς* (from *Δῆλος*). All these names, according as *γυνή* or *γῆ* is understood, are used of a woman and of the country.

g) Patronymics.

*A.* Masculine. Here the terminations are the following, viz.

(1) *ίδης*, *άδης*, *ιάδης*, Gen. *ου*, the most common forms, of which that in *ίδης* is derived from the greatest number of terminations, while that in *άδης* is used only in nouns of the first declension in *ας* and *ης*, as *Κρόνος Κρονίδης*, *Κέκροψ Κεκροπίδης*, *Ἀλεύας Ἀλευάδης*, *Ἱππότης Ἱπποτάδης*. The termination *ιάδης* comes chiefly from names in *ιος*, as *Μενοίτιος Μενοιτιάδης*, but is also attached to many other nouns which have a long syllable before the patronymic termination, as *Φερητιάδης* from *Φέρης*, *ητος*, *Τελαμωνιάδης*, *Ἀβαντιάδης* &c.

(2) *ιων* Gen. *ωνος* (seldom *ονος*), commonly with a long *ι*, is a more rare form in use with the former, as *Κρονίων* from *Κρόνος*, *Ἀκτορίων* from *Ἄκτωρ*, *ορος*.

Rem. 5. Patronymics from nouns in *εύς* and *κλης* have originally *εΐδης*, and hence in the common language by contraction *είδης*, as *Πηλείδης*, *Τυδείδης*, from *Πηλεύς*, *Τυδεύς*· *Ἡρακλείδης* from *Ἡρακλῆς*. The same is true with regard to the termination *ίων*, as *Πελείων*.—So also *ο* with *ι* is contracted in *Πανθοίδης*, *Λητοίδης*, from *Πάνθοος* (*Πάνθους*), *Λητώ*, *όος*, *Latona*.

*B.* Feminine. These in general correspond with the masculine terminations, and for the forms in *ίδης*, *άδης*, we have the feminine in *ίς* and *άς*, as *Ταντα λίς*, *Ἄτλαντίς*, *Θεστιάς*. For the masculines in *είδης* we have the feminines in *ηΐς*, as *Νηρηΐς*. For those in *ίων*, we have others in *ιώνη* and *ίνη*, as *Ἀκρισιώνη*, *Ἀδρηστίνη*.

## III. *Adjectives.*

13. Of adjectives which clearly have the mark of analogical derivation, by far the most terminate in *ος*, and here it is the preceding letter or letters which are to be taken into account.

a) *ιος* is one of the most general terminations, of which it can only be said, that it comes immediately only from nouns, and that it signifies something belonging to the subject, having respect to it, or proceeding from it, &c. as *οὐράνιος*, *ποτάμιος*, *φόνιος*, *ἑσπέριος* &c.—By means of it a new adjective is also sometimes formed from an adjective in *ος*, as *ἐλεύθερος free*, *ἐλευθέριος liberalis, becoming the free ; καθαρός pure*, *καθάριος cleanly*, &c.—From this *ιος*, by attaching the *ι* to a preceding vowel, are formed the new terminations

*αιος*, *ειος*, *οιος*, *ῳος*,

as *ἀγοραῖος* from *ἀγορά*, *Ἀθηναῖος* from *Ἀθῆναι*, *θέρειος* from *θέρος* Gen. *εος summer ; αἰδοῖος*, *ἠῷος*, from *αἰδώς* Gen. *όος*, *ἠώς* Gen. *όος*. Yet usage has sometimes made one of these terminations more particular in its signification and more expressive ; as *πάτριος relating to fathers, ancestors, country*, in general ; *πατρῷος relating to the father.*

In particular, the termination *ειος* is in use as a mode of derivation from such words as denote definite classes or individuals of living beings, as *ἀνθρώπειος human*, *γυναίκειος* &c. next, of all classes of animals ; and in particular it is the most common form of the derivation from proper names of persons, where the termination admits of its use, as *Ὁμήρειος*, *Ἐπικούρειος*, *Πυθαγόρειος*, *Εὐριπίδειος* &c.

b) *εος* signifies for the most part only the subject, from which any thing is made, and is contracted into *οῦς*, see § 60. 2.

c) *κός* is to be understood in a manner quite as general as *ιος*, and extends also to verbs (as *γραφικός belonging to painting*, *ἀρχικός governing* &c.) The most common form is *ικός*, and if

*αι* precedes, we usually find the form *αϊκός*, as *τροχαϊκός* from *τροχαῖος*. From words in *υς* is formed *-υκος*, as *θηλυκός* from *θῆλυς womanly*. So also *-ακός* from the terminations which are preceded by an *ι*, as *Ὀλυμπία*, *Ἴλιος*,—*Ὀλυμπιακός*, *Ἰλιακός*· *σπονδεῖος*, *σπονδειακός*. Yet the termination *ιακός* (like *ιάδης*) is often used without having an *ι* preceding, as *Κορινθιακός* from *Κόρινθος*.

d) *νος* is a more ancient passive termination (like *τός*, *τέος*); hence *δεινός dreadful*, *σεμνός* (from *σέβομα*,) *venerable*, *στυγνός hated* &c.

*ῖνος* as proparoxytone almost always denotes a material, as *ξύλινος of wood*, *λίθινος* &c. A single case is *ἀνθρώπινος*, as extensive in its meaning as *ἀνθρώπειος*.—As an oxytone it forms adjectives from words expressing ideas of time, as *ἡμερινός* from *ἡμέρα*, *χθεσινός of yesterday*, from *χθές*.

*πεδινός* and the words in *-εινός* show a fullness, or something prevailing throughout, as *πεδινός entirely plain*, *ὀρεινός mountainous*, *εὐδεινός entirely serene*, &c.

*ῖνος*, *ανός*, *ηνός*, are merely names of nations &c. as *Ταραντῖνος*, *Ἀσιανός*, *Τραλλιανός*, *Κυζικηνός*. &c.

e) *λος* is a more ancient active termination; hence *δειλός he who fears*. The lengthened terminations *ηλός* and *ωλός*, which signify an inclination or habit, are the most common, as *ἀπατηλός deceptive*, *ἁμαρτωλός he who easily errs*, *habitually sins*, &c.

f) *ιμος* is found only in verbals, chiefly denoting fitness for use both actively and passively, and is attached to the radical word according to very different analogies, as *χρησιμος* (from *χράομαι*) *fit to be used*, *τρόφιμος nutritious*, *θανάσιμος mortal*, *πότιμος fit to be drank*.

g) *ρός*, *ερός*, *ηρός*, chiefly express the idea of *full of*, as *οἰκτρός full of grief*, *φθονερός full of envy*, *νοσερός sickly*.

h) *αλέος* signifies nearly the same, as *θαρραλέος bold*, from *θάρρος confidence*, *δειμαλέος fearful*, *ψωραλέος scabby*.

i) *τός* and *τέος*, see § 102.

14. The other adjective terminations are the following, viz.

a) *εις* Gen. *εντος*, as *χαρίεις full of grace*, *ὑλήεις full of woods*, *πυρόεις full of fire*, *εὐρώεις* of doubtful signification, from *εὐρύς* or *εὐρώς*.

We have already seen that those in *ήεις* and *όεις* admit of a contraction, § 41 Rem. 3. § 62 Rem. 2.

b) *ης*, *ες*, Gen. *ους*, are for the most part contractions (see § 130); yet there comes from them the particular termination *ώδης*, *ῶδες*, Gen. *ους*, properly with a change in the accent from *-οειδής* (from *εἶδος form*, *manner*), as *σφηκώδης wasp-like*, *γυναικώδης womanlike*; commonly denoting *full of*, especially by way

of reproach, as ψαμμώδης, αἱματώδης, ἰλυώδης, *full of sand, blood, slime.*

c) μων Gen. ονος, verbals after the analogy of the substantives in μα, and in part formed from these; for the most part signifying the active quality suggested by the verb, as νοήμων from νοεῖν *intelligent*, πολυπράγμων from πολύς and πρᾶγμα or πράττειν, *one who makes for himself much business* &c. ἐπιλήσμων *forgetful.*

Finally, a multitude of adjectives are formed merely by contraction, of which we shall treat in the following section.

### IV. *Adverbs.*

15. Besides the simple method of forming adverbs by changing the termination of the declension of the adjective into ως (see § 115), there are the following particular terminations of adverbs, viz.

a) ί or εί. These denote a circumstance connected with the action which the proposition expresses.—The verbals in particular terminate in τί or τεί, which are attached exactly after the manner of the termination τός, as ὀνομαστί *by name*, ἀγελαστί *without laughing*; ἀνιδρωτί *without sweating, without toil*; ἀκηρυκτεί *without announcing.* — From this, and from what was said above (in no. 3. d) of verbs in ίζω, comes the signification of adverbs in στί, viz. *after the manner, custom, language* of a nation, a class, an individual, as ἑλληνιστί *after the Greek manner, in the Greek language*, γυναικιστί *after the manner of women*; so ἀνδραποδιστί, βοϊστί &c.

Those formed from nouns have merely ί or εί added to the termination of the declension; as ἑκοντί *willingly*, πανδημεί *as a whole nation*, that is, *with united force*; ἀμαχεί *without contest*, αὐτοχειρί *with one's own hand.*

b) δην belongs to verbals of nearly the same signification as the preceding, the termination being attached partly after the manner of the termination τός (yet with the necessary change of the characteristic of the verb, and never with σ), as συλλήβδην *collectively*, that is, *on the whole, in general*; κρύβδην *secretly*, βάδην *by steps*, ἀνέδην *loosely, without fear*, (from ἀνίημι, ἀνετός); partly in the form άδην attached to the radical word with a change of the vowel into ο, as σποράδην *scattered*, προτροπάδην (φεύγειν) *directed forwards, without turning round*, &c.

c) δόν, ηδόν, are chiefly derived from nouns, and relate for the most part to external form and character, as ἀγεληδόν *in herds*, βοτρυδόν *like grapes*, πλινθηδόν (from πλίνθος) *laid like tiles*, κυ-

*νηδόν like a dog.* — If they are verbals, they agree with those in *δην*, as *ἀναφανδόν before men, openly.*

d) *ξ*, a rare form, which is chiefly made by means of a palatic already in the radical word, and has a general adverbial signification, as *ἀναμίξ mixed together, promiscuously*, *παραλλάξ alternately.*

## § 120. DERIVATION BY COMPOSITION.

1. The first part of every composition is either a noun, or a verb, or a particle, either changeable or inseparable.

2. If the first word is a noun, its termination is commonly in *ο*, which, however, when the second word begins with a vowel, usually suffers elision. E. g.

*λογοποιός*, *παιδοτρίβης*, *σωματοφύλαξ*, *ἰχθυοπώλης* (from *ἰχθύς*, *ύος*), *δικογράφος* (from *δίκη*).

*νομάρχης* from *νόμος* and *ἄρχω*, *παιδαγωγός* from *παῖς* and *ἀγωγή*, *καχεξία* from *κακός* and *ἕξις*.

Yet in most cases where *υ* or *ι* is in the termination of the noun, no *ο* is adopted; e. g. *εὐθύδικος*, *πολυφάγος*, *πολιπόρθος*, from *εὐθύς*, *πολύς*, *πόλις*.

The same is true after *ου* and *αυ*; e. g. *βουφόρβος*, *ναυμαχία*, from *βοῦς*, *ναῦς*.

Frequently also after *ν*, as *μελαγχολία*, *μελάμπεπλος*, from *μέλας*, *ανος· παμφάγος*, from *πᾶς*, *παντός*.

Rem. 1. The *ο* sometimes keeps its place before vowels, as *μηνοειδής*, *μενοεικής*, *ἀγαθοεργός*. Yet in words compounded with *ἔργον* or *ΕΡΓΩ*, the *ο* is commonly contracted with the *ε*, as *δημιουργός* from *δήμιος* and *ΕΡΓΩ*.

Rem. 2. An *ω* proceeds either from the Attic, or from the contracted forms of declension, as *νεωκόρος* (from *ὁ νεώς*), *ὀρεωκόμος* (from *ὄρευς*, G. *ὀρέως*), *κρεωφάγος* (from *κρέας* G. *αος*, *ως*). —From *γῆ the earth* we have in all contractions *γεω-*, as *γεωγράφος*, instead of *ΓΑΟ-* from the ancient form *ΓΑΑ*, see § 26 Remark 7.

Rem. 3. Some in *μα*, G. *ατος*, often change their *α* into *ο*, or lose it by elision, as *αἱμοσταγής*, *στομαλγία*, from *αἷμα*, *στόμα*.

Rem. 4. In some contractions, especially such as are poetical, the form of the dative singular or the dative plural in chosen for composition, as *πυρίπνους*, *νυκτιπόρος*, *γαστρίμαργος*, *ὀρεινόμος*

(from *ὄρος, εος*), *ναυσιπόρος, ἐγγεσίμωρος*. The very common form in *ες* (from *ος*, G. *εος*), is a contraction of the last form, as *τελεσφόρος, σακεσπάλος*, from *τὸ τέλος, σάκος*.

3. If the first word is a verb, its termination is most commonly formed in *ε* with the characteristic of the verb unchanged, or in *σι*, e. g.

*ἀρχέκακος* from *ἄρχειν, δακέθυμος* from *δάκνω, ἔδακον*.

*λυσίπονος* from *λύω, τρεψίχρως* from *τρέπω, ἐγερσίχορος* from *ἐγείρω*.

Here too the vowel is struck out before another vowel, as *φέρασπις, ῥίψασπις*, &c.

Rem. 5. The cases are more rare, in which *ι* is used without *σ*, as in many from *ἄρχειν*, as *ἀρχιθέωρος*, or in which the verb assumes an *ο*, as in the case of those from *λείπειν*, as *λειποτάξιον*.

4. The indeclinable words remain unchanged in composition, with the exception of the changes which follow from the general rules, and such as in the case of prepositions are effected by elision (§ 29. 2); as *ἀγχίαλος* from *ἄγχι* and *ἅλς· παλαιγενής* from *πάλαι· ἀναβαίνω, ἀνέρχομαι*, from *ἀνά· ἐξέρχομαι, ἐκβαίνω*, from *ἐξ· ἐμβαίνω* from *ἐν· προάγω, περιάγω*, (§ 29. 2.)

Rem. 6. The preposition *πρό* sometimes submits to a contraction, as *προύχω, προῦπτος*, for *προέχω, πρόοπτος*. Especially is this the case with the augment, as *προύδωκα* for *προέδωκα*.

Rem. 7. In the preposition *περί*, elision does not take place. So also, sometimes, in *ἀμφί*, as *ἀμφίαλος, ἀμφίεσες*, from *ἅλς, ἕσος*.

Rem. 8. In dividing the syllables, the rule is, that if the preposition ends in a consonant, this consonant in the division belongs to the first syllable; therefore *εἰς-ἔρχομαι, προς-ἄγω, ἐν-ὑδρος, ἐξ-ἔρχομαι*. But if the consonant in the preposition begins the second syllable, it does the same even when the vowel suffers elision in the composition, as *πα-ῥάγω, ἀ-παιτεῖν*.

5. Of the inseparable particles the most important are *δυς-*, which denotes difficulty, hardship, and the like, (as *δύσβατος difficult to tread on, δυσδαιμονία contrary fate*,) and the so called

*α privativum*,

which is directly negative like the English *in-* and *un-*, and the

Latin *in-*, as ἄβατος *impassable*, ἄπαις *childless*. Before a vowel this α commonly takes ν, as ἀναίτιος *innocent* from αἰτία.

Rem. 9. Yet several words beginning with a vowel, assume only an α, as ἀήττητος, ἄοινος &c. Hence it is subjected to contraction, as in ἄκων *unwillingly* for ἀέκων, ἀργός *idle, at leisure*, with a change in the accent from ἄεργος.

6. In all compositions, if the second word begins with ρ, before which there is a short vowel, this ρ according to § 21. 2, is usually doubled, as ἰσορρέπης from ἴσος and ῥέπω, περιῤῥέω, ἀπόῤῥητος, ἄῤῥητος from α and ῥητός.

7. We have already seen (§ 25) in what cases the ν, especially of the prepositions ἐν and σύν, remains in the composition unchanged, or passes into another consonant, or is dropped altogether.

## § 121.

1. The form of the last part of a compounded word decides, whether the whole word is a verb, a noun, or a particle.

2. The most frequent compounded form of verbs, is that in which the verb remains unchanged, and preserves its own inflection with the augment and termination. Strictly speaking this takes place only with the common prepositions, ἀμφί, ἀνά, ἀντί, ἀπό, διά, εἰς, ἐν, ἐξ, ἐπί, κατά, μετά, παρά, περί, πρό, πρός, σύν, ὑπέρ, ὑπό. Every similar union of the unchanged verb with real adverbs and other parts of speech, is considered merely as juxtaposition of words, and they are therefore commonly written separately, as εὖ πράττειν, κακῶς ποιεῖν.

3. With other words besides these prepositions, and with all the particles which are always inseparable, verbs can be compounded only by submitting to a change in their own form; that is, there arise peculiar compounded verbal forms with terminations of derivation, as ἑω, ἀω &c. and here a noun, compounded in a manner to be shown below (no. 4) usually lies at the foundation; as from ἔργον and λαμβάνω comes ἐργολάβος, and from this ἐργολαβεῖν, from εὖ and ἔρδω (*ΕΡΓΩ*) comes εὐεργέτης *ben-*

*efactor* and hence *εὐεργετεῖν to do good;* from *δυς* and *ἀρέσκω* comes *δυσάρεστος dissatisfied*, *δυσαρεστεῖν to be displeased* &c. and when instead of *φείδεσθαι to spare*, the negative idea *not to spare, to neglect*, with *α* privative is required, *ἀφειδεῖν* is formed from the adjective *ἀφειδής*.

Rem. 1. If in such compounded words the verb appears unchanged, the cause lies in an accidental coincidence between the derived termination and that of the radical verb, as *ποιέω make*, *μελοποιός*, *μελοποιέω make songs.* In like manner *μυροπωλέω* comes not from *μύρον* and *πωλέω*, but from *μυροπώλης*, *ἀφρονέω* not from *ἀ-* and *φρονέω*, but from *ἄφρων* Gen. *ονος* &c.

Rem. 2. In the same way verbs are sometimes compounded with prepositions, as *ἀντιβολεῖν* from *ἀντίβολος*, compounded of *ἀντί* and *βάλλω*.

4. Substantives are seldom so compounded as themselves to remain the leading idea unchanged; thus *ξένος the guest*, *πρόξενος the public* or *the nation's guest; ὁδός the way, coming*, *σύνοδος the coming together.* Adjectives, on the contrary, by this kind of composition may be simply modified in signification, as *πιστός trustworthy*, *ἄπιστος not trustworthy; φίλος dear*, *ὑπέρφιλος exceedingly dear.*

Rem. 3. When an abstract substantive, as *τιμή honour* for example, is to be made negative in its signification (*dishonour*), an adjective, as *ἄτιμος*, is commonly first formed, and from this a new substantive *ἀτιμία* (see no. 7.)

5. In most compounded nouns, of which the last word is an unchanged noun or came from a noun, this indicates only the near or remote *object* of the proposition, which is contained in the whole, as *δεισιδαίμων* (from *ΔΕΙΩ* and *δαίμων the divinity*) *one who fears the gods*, *ἄπαις he who has no child, childless*, *μακρόχειρ he who has a long hand*, *ἄποικος he who is removed from his own home, an exile* &c.—So also, with the assumption of a particular termination of declension, *τρεχέδειπνος* (from *τρέχω* and *δεῖπνον*) *he who runs after feasts*, *εὐθύδικος he who exercises direct right* (*δίκη*), *ἄτιμος he who is deprived of honour, dishonoured*, *κακοήθης he who has a bad character* (*ἦθος*), *φιλοχρήματος he who loves money* (*χρῆμα, χρήματα,*) &c.

6. Yet most frequently, when a compounded noun is formed by the aid of a verb, the verb takes the last place, and receives the termination of a noun; and then the preceding word contains either the definite idea or the object of the action of the verb; as *ἐργολάβος he who undertakes a work*, *ἱπποτρόφος he who nourishes horses.* The simple termination *ος* is in compositions of this sort the most common; besides this we have for substantives the terminations *ης* and *ας* of the first declension (see the examples § 119. 8. d); and for adjectives, *ης* of the third, as *εὐμαθής he who learns well;* also the other terminations of nouns, mentioned in § 119. 8, as *νομοθέτης* from *νόμος* and *τίθημι*, &c.

7. From all such first compositions, other words are again formed by derivation, as *ἀτιμία*, *δεισιδαιμονία*, *νομοθεσία*, *νομοθετικός* &c. and in like manner the compounded verbs mentioned in no. 3, as *ἱπποτροφέω* from *ἱπποτρόφος*, *εὐπαθέω* from *εὐπαθής*, &c.

8. Among the changes which sometimes take place in the second word in the composition, it is particularly to be observed, that the words which begin with short *α*, or with *ε* and *ο*, very frequently assume an *η* or *ω*; yet this does not apply to verbs compounded with prepositions in the manner described in no. 2, but does apply to the nouns derived from the same, and also to verbs compounded in the second manner (no. 3); as *ὑπήκοος obedient* from *ὑπακούω· κατήγορος accuser*, *κατηγορέω to accuse* (from *κατά* and *ἀγορά*, *ἀγορεύω*); *εὐήνεμος* from *ἄνεμος*, *δυσήλατος* from *ἐλαύνω*, *ἀνώμοτος* from *ὄμνυμι*, &c. Those from *ὄνομα*, moreover, change the second *ο* into *υ*, as *ἀνώνυμος*, *εὐώνυμος* &c.

9. In relation to the accent, the general rule is, that the accent of the simple word (according to the established analogy § 23. 2. a.) is thrown by composition as far back as the nature of the accent will permit. So e. g. from *τέκνον*, *θεός*, we have *φιλότεκνος*, *φιλόθεος*· from *ὁδός*, *σύνοδος*· from *παῖς παιδός* comes *ἄπαις ἄπαιδος*· from *τιμή*, *ἄτιμος*· from *ἑταῖρος*, *παρθένος*, come *φιλέταιρος*, *εὐπάρθενος*· from *παιδευτός* come *ἀπαίδευτος*, *δυσπαίδευτος* &c.

Rem. 4. Words which are not themselves compounded, but are derived from compounded words, follow in their accent the general analogy of their terminations; thus the abstract verbals in ή and ά, as συλλογή, προσφορά, from συλλέγω, προσφέρω. So too from ἄδικος, ἀδικεῖν, comes ἀδικητικός· from παροξύνω παροξυσμός· from προσδοκᾶν, προσδοκητός. But when compositions are again made from these, the accent is thrown back, as ἀπροσδόκητος.

Rem. 5. Compounded words of which the first half is formed from a noun, the second from a transitive verb, with the simple termination ος (not τος, νος, and the like) usually have, when their signification is *active*, the accent on the verb; but when *passive*, on the syllable preceding the verb. E. g.

λιθοβόλος *throwing stones.*
λιθόβολος *thrown at with stones.*

# PART II.

## SYNTAX.

### § 122.

1. The syntax teaches the *use* of the parts of speech, whose *formation* has been shown in the preceding part of the grammar, in the following order, viz. *noun*, *verb*, *particle*, as stated above § 31.

2. We shall accordingly treat of, 1st. The noun in itself, and connected with other kindred forms; 2d. The noun in connexion; 3d. The verb; 4th. Particles; 5th. Phrases and constructions of a more complicated character.

### § 123. THE NOUN.

1. Every thing joined to the substantive of the nature of an adjective—whether adjective, participle, pronoun, or article—must agree with it in gender, number, and case.

REMARK. In the Attic dialect, however, the feminine dual commonly is joined with masculine adjectives, as *ἄμφω τούτω τὼ μεγάλω πόλεε*, for *ἄμφω ταύτα τὰ μεγάλα πόλεε.*

2. The adjective is often found without any substantive, with which it may agree, the substantive having been omitted, or being easy to be supplied by the mind. In this case the adjective is said to be used substantively. E. g. *ὁ σοφός the wise man*, *ἡ ἄνυδρος* sc. *γῆ the desert*, *ἡ ὀρθή* sc. *ὁδός the straight road*, *οἱ πολλοί the multitude*, *τὰ ἐμά my property.* So also the pronouns *ουτος*, *ἐκεῖνος*, *τίς*, &c.

### § 124. THE PREPOSITIVE ARTICLE.

1. When the substantive is represented as a definite object, it regularly takes the prepositive article *ὁ*, *ἡ*, *τό*, *the.*

2. The indefinite article of modern languages is not expressed in Greek. When, however, an indefinite object is to be distinctly pointed out as an individual, the pronoun τὶς, τὶ, is made use of. E. g. *γυνή τις ὄρνιν εἶχεν a certain woman had a hen.*

3. Proper names receive the article, as *ὁ Σωκράτης, αἱ* 217
*Ἀθῆναι.* It is however very often omitted, and always, when a more precise distinction with an article follows, as *Σωκράτης ὁ φιλόσοφος.*

Rem. 1. The Greeks use the article in many cases where the modern languages do not, and also often omit it, although the object is definite.—With *possessive* pronouns, however, the use is invariable; thus *σὸς δοῦλος,* (like *δουλός σου*) can mean only *a slave of thee; ὁ σὸς δοῦλος* (like *ὁ δοῦλός σου*) means *thy slave.*

Rem. 2. In the older dialect, *ὁ, ἡ, τό* was rather a demonstrative pronoun (see below § 126), and the substantives for the most part stood without the article, where we use *the*, as they do always in Latin. The more recent common dialect also frequently omits it.

## § 125.

1. The article is very often divided from its substantive, not only by the adjective, (as *ὁ μέγας βασιλεύς the great king, οἱ ὑπάρχοντες νόμοι the existing laws,*) but also by other qualifications of the substantive, as *ἐμέμνητο τῆς ἐν μανίᾳ διατριβῆς he remembered the time passed in insanity.* Often a participle, like *γενομένη* &c. may in these phrases be supplied by the mind; e. g.

*ἡ πρὸς Γαλάτας μάχη.*
*ἡ πρὶν ἄρξαι αὐτὸν ἀρετή the virtue exhibited by him before he reigned.*

2. When the qualification thus interposed begins again with an article, two and even three articles may stand in this way together, if no cacophony ensue; e. g.

*τὸ τῆς ἀρετῆς κάλλος the beauty of virtue.*
*ὁ τὰ τῆς πόλεως πράγματα πράττων.*
*τὸν τὸ τῆς Ἀθηνᾶς ἄγαλμα ἐργασάμενον.*
*ἔνοχος ἔστω τῷ τῆς τῶν ἐλευθέρων φθορᾶς νόμῳ.*

3. These qualifications of the substantive may for greater

emphasis or clearness come after, in which case the article is usually repeated, and with participles *must* be repeated; e. g.

*τὸν παῖδα τὸν σόν thy son.*
*ὁ χιλίαρχος ὁ τὰς ἀγγελίας εἰσκομίζων the commander who is to bring the despatches.*
*σύνειμι ἀνθρώποις τοῖς ἀγαθοῖς I associate with good men.*

Rem. 1. The repetition of the article is necessary with the participle; for otherwise the phrase becomes what is called the participial construction, which occurs very frequently in Greek, and will be explained below in § 145.

Rem. 2. When the adjective without an article stands before
218 the article of the substantive, the object is thereby distinguished not from others, but from *itself* under other qualifications, as *ἥδετο ἐπὶ πλουσίοις τοῖς πολίταις* signifies, not 'he rejoiced in the rich citizens,' but, *he rejoiced in the citizens being rich*, or *inasmuch as they were rich.* So *ἐπ' ἄκροις τοῖς ὄρεσιν on the mountains where they are highest* i. e. *quite up the mountains; ὅλην τὴν νύκτα the whole night.*

4. When the substantive is understood from the connexion, it is often omitted, and the article stands alone with the qualification, as *ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου my father and the father of my friend.*

Rem. 3. Here too are to be noticed certain standing omissions, as in the case of the adjective § 123. 2. E. g.

*Ἀλέξανδρος ὁ Φιλίππου* (sc. *υἱός son*) or simply
*ὁ Σωφρονίσκου the son of Sophroniscus*, i. e. *Socrates.*
*εἰς τὴν Φιλίππου* (sc. *χώραν,*) *into the land of Philip.*
*τὰ τῆς πόλεως* (sc. *πράγματα,*) as above § 123. 2 *τὰ ἐμά.* See § 128. 2.
*οἱ ἐν ἄστει the people in the city.*
*τὰ κατὰ Παυσανίαν the affairs of Pausanias.*
*τὰ εἰς τὸν πόλεμον.*
*οἱ σὺν τῷ βασιλεῖ.*

5. As every qualification, though indeclinable in itself, may be declined by aid of the article, adverbs without farther change are converted into adjectives by its being joined to them, as from *μεταξύ between* comes *ὁ μεταξὺ τόπος the intervening place;* from *πέλας near, αἱ πέλας κῶμαι the neighbouring villages.*

*οἱ τότε ἄνθρωποι.*
*οἱ πάλαι σοφοὶ ἄνδρες.*
*ἡ ἄνω πόλις the upper city.*
*εἰς τὸν ἀνωτάτω τόπον*, see § 115. 6.
*ἡ ἐξαίφνης μετάστασις the sudden removal.*

Or so, that the adverb with a repetition of the article follows, as *ὅταν ἐγείρησθε ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν when ye awaken from this excessive negligence.*

Rem. 4. If in this case the substantive, which suggests itself from the context or the idea itself, be omitted, the adverb acquires the character of a substantive, as from *αὔριον tomorrow*, by the omission of *ἡμέρα day*, is *ἡ αὔριον the morrow; ἡ Λυδιστί the Lydian mode*, (*ἁρμονία* being omitted); *οἱ τότε the men of that age; ἐς τοὐπίσω* (for *τὸ ὀπίσω*) *behind, backward*, where *μέρος part*, may be regarded as omitted; although in the case of a neuter article, it is neither necessary nor possible always to supply a particular substantive.

Rem. 5. By another peculiarity, the article *τό*, with whatever 219
it is attached to, becomes adverbial, some word being omitted, as *τὸ τελευταῖον finally, τανῦν* (that is, *τὰ νῦν*) *for the present, τὰ ἀπὸ τοῦδε from henceforth.* Compare § 131. 8.

6. From all these cases, in which various parts of speech and even phrases acquire the character of substantives, by virtue of the remaining article of an omitted idea, are to be distinguished two cases, in which such words and phrases become substantives, by virtue of an article peculiar to themselves, viz.

1) The infinitives, as *τὸ πράττειν the doing, τὸ κακῶς λέγειν the speaking ill, ᾕδομαι τῷ περιπατεῖν I take pleasure in walking.* How extensive this use of the infinitive is in the Greek language will appear from § 141.

2) Every word and phrase, which is itself considered as a subject, as *τὸ λέγω the word λέγω· χρῆται τῷ Γνῶθι σαυτόν he uses the maxim, know thyself.*

## § 126. OF *ὁ, ἡ, τό*, AND *ὅς, ἥ, ὅ*, AS DEMONSTRATIVE.

1. Not only the prepositive article *ὁ, ἡ, τό*, but the postpositive *ὅς, ἥ, ὅ*, were in the elder dialect used as demonstrative pronouns for *οὗτος* or *ἐκεῖνος*, which usage remained particularly in the language of epic poetry.

2. The same usage also remained in the common language in certain cases, particularly in the division and distinction of objects. In this case, *ὁ μέν* commonly stands first, and afterwards once or

oftener ὁ δέ, *this—that;* or (when speaking of indefinite objects) *the one—the other—another*, &c. through all genders and numbers, e. g.

τὸν μὲν ἐτίμα, τὸν δὲ οὔ, *he honours this one, that one not.*
τὸ μὲν γὰρ ἀνόητον, τὸ δὲ μανικόν, *the one action is foolish, the other insane.*
τῶν στρατιωτῶν (or also οἱ στρατιῶται) οἱ μὲν ἐκύβευον, οἱ δὲ ἔπινον, οἱ δὲ ἐγυμνάζοντο, *of the soldiers some played at dice, some drank, some exercised themselves.*
τῶν ζώων τὰ μὲν ἔχει πόδας, τὰ δ' ἐστὶν ἄποδα.
κρεῖσσον καλῶς πένεσθαι ἢ κακῶς πλουτεῖν· τὸ μὲν γὰρ ἔλεον, τὸ δ' ἐπιτίμησιν φέρει.
Isocrates says of the Athenians, who, on account of the excessive population, were sent to settle colonies, that in
220 this way, ἔσωσαν ἀμφοτέρους, καὶ τοὺς ἀκολουθήσαντας καὶ τοὺς ὑπομείναντας· τοῖς μὲν γὰρ ἱκανὴν τὴν οἴκοι χώραν κατέλιπον, τοῖς δὲ πλείω τῆς ὑπαρχούσης ἐπόρισαν.

Rem. 1. The postpositive article (ὅς μέν, ὅς δέ—ἃ μέν, ἃ δέ, &c.) is thus used, but less frequently, as πόλεις Ἑλληνίδας, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων, *destroying some of the cities of Greece and reinstating the exiles in others.* Demosthenes.

3. In narration ὅ, ἥ, τό, is often used only once with δέ, in reference to an object already named, as ὁ δὲ εἶπε, *but he said;* τὴν δὲ ἀποχωρῆσαι (accusative with infinitive) *but that she went away.*

Rem. 2. When *persons* are spoken of as the subject, such a clause may be connected by καί, in which case in the *nominative* the *postpositive* article ὅ, ἥ, οἵ, αἵ, but in the *accusative* (with the infinitive) τόν of the *prepositive*, is used; as καὶ ὃς, ἀκούσας ταῦτα, ἔωσεν αὐτὸν ἐκ τῆς τάξεως *he hearing this, thrust him from the rank;* καὶ οἵ, διαλυθέντες, ἐσέβαινον ἐς τὰς νῆας (Herodotus).—καὶ τὸν κελεῦσαι δοῦναι *and that he commanded to give it him.*

## § 127. PRONOUNS AND THE ADJECTIVE πᾶς.

1. The *three* chief meanings of the pronoun αὐτός (see § 74. 2.) are to be distinguished as follows.

I. It signifies *self.*

*a*) When it belongs to another noun so as to be in a sort of apposition with it, that is, after the noun, or before its article, as μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν *I fear this more than death itself;* αὐτὸν τὸν βασιλέα κτεῖναι ἐβούλετο *he wished to slay the king himself.*

*b*) When it stands for *myself, himself*, &c. the personal pronoun being omitted, as the context shows. In this way especially it is used in the nominative, as *αὐτὸς ἔφη he himself has said it; παρεγενόμην αὐτός I myself went;* and in the oblique cases only when they begin a clause, as *αὐτὸν γὰρ εἶδον for I saw him myself.*

II. It is used instead of the simple pronoun of the third person only in the oblique cases; and in this signification can stand only after other words in the clause, as *ἔδωκεν αὐτοῖς τὸ πῦρ he gave them fire; οὐχ ἑώρακας αὐτόν hast thou not seen him? τὸ δέ-* 221
*ρας Αἰήτῃ ἔδωκεν, ἐκεῖνος δὲ αὐτὸ καθήλωσεν, he gave the skin to Æetes, and he nailed it.*—See also no. 6.

III. When the article immediately precedes it, it means *the same*, as *ὁ αὐτὸς ἀνήρ the same man, ἐκέλευσε τὸ αὐτὸ* (or *ταὐτὸ*) *ποιεῖν he commanded him to do the same thing.* Compare § 133. 2.

2. In the reflective pronouns *ἐμαυτόν, σαυτόν* &c. (see § 74. 3.) the pronoun *αὐτός* loses its peculiar power. *Αὐτὸν σέ* means *thee thyself*, but *σεαυτόν* merely *thee*, as a reflected pronoun, as *ἔθιζε σαυτόν accustom thyself.* It is also used, like the Latin *se*, to refer back to the *first* subject of two connected clauses, as *νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ he thinks that his fellow citizens serve him.* In this case the simple *αὐτόν*, as also the simple *ἕ*, (*οὗ*, &c. *σφεῖς, σφᾶς,*) may equally be used.

3. The indefinite pronoun *τίς* is used in the same sense as the French *on* and the German *man*, as *ἄνθρωπον ἀναιδέστερον οὐκ ἄν τις εὕροι*, even where it is applied to a whole assembly or collection, as *ἤδη τις ἐπιδεικνύτω ἑαυτόν*, that is, *each one must now put himself forward.*

Remark. The neuter *τι* often passes into a particle of limitation, *in some degree*, hence *οὔτι, μήτι, not at all.*

4. *Ἄλλος*, without the article, is equivalent to the Latin *alius, another; ἕτερος*, without the article, has the same signification, but with a stronger expression of *diversity; ὁ ἕτερος*, on the other hand, is used only when two are spoken of, and is the Latin *alter, the other;* compare § 78. In the plural, *ἄλλοι* means *others, οἱ ἄλ-*

λοι *the others*, *ceteri*, *the rest*. Οἱ ἕτεροι implies a more distinct reference to a division into two parts, as it were, *the other party*. The singular ὁ ἄλλος expresses a whole with the exception of a certain part in contrast with it, as ἡ ἄλλη χώρα *the rest of the land*.

5. The most of the pronouns, and the adjectives πᾶς and ἅπας stand commonly before the article or after the substantive, as τούτων τῶν ἀνδρῶν *of these men*, ὁ ἀνὴρ οὗτος *this man*, δίκην ἔτινε ταύτην *he suffered this punishment*, πάντες οἱ Ἕλληνες *all the Greeks*, τῷ δήμῳ ἅπαντι *to the whole people*.—Πᾶς in the singular without the article commonly stands for ἕκαστος, as πᾶς ἀνὴρ *each man*.

6. The possessives of the third person (ὅς, σφέτερος) are but little used. Instead of them use is made of the genitives of the pronoun αὐτός, as τὰ χρήματα αὐτοῦ, αὐτῆς, αὐτῶν, *his*, *her*, *their* 222 *property*. Also of the two other persons, the genitive is often used instead of the possessive, but in the singular number only the enclitic genitive, as ὁ υἱός μου *my son*. As soon, however, as any emphasis is required, the possessive alone can be used. But to this is sometimes added a genitive, by a sort of apposition, as διαρπάζουσι τὰ ἐμά, τοῦ κακοδαίμονος, *they plunder the property of me the miserable*. But most commonly, the possessive is altogether omitted in ideas that always stand in necessary connexion, as *father*, *son*, *friend*, *master*, *hand*, *foot*, &c. and its place is supplied by the article alone.

## § 128. OF THE NEUTER ADJECTIVE.

1. The *neuter* of all words of the adjective kind stands without a substantive, or as such, for every object conceived or represented as indefinite; and particularly, as in Latin, extensive use is made of the *neuter plural*, e. g.

εἶπε ταῦτα *he said this* (these things).
τὰ καλά *the beautiful* (that is, all beautiful things.)
οὐδὲ τὰ ἀναγκαῖα δύνανται ποιέζεσθαι *they cannot earn even the necessaries of life*.

Hence e. g. τὰ ἐμά also signifies not only *my things*, but in general, *what concrens me*.

2. The *neuter singular* on the other hand, expresses more distinctly the abstract idea of the objects, e. g.

*τὸ καλόν the beautiful*, in the abstract.
*τὸ θεῖον the divinity*, and also every divine nature indistinctly conceived.
*τὸ τῆς γυναικὸς δοῦλον καὶ θεραπευτικόν the servile and subject nature of woman.*

Rem. 1. The neuter of the article standing alone with the genitive (§ 125 Rem. 3.) is still more indefinite, and signifies only a reference, as *τὸ δὲ τῶν χρημάτων μάλιστα ποθεῖτε ἀκοῦσαι, πόσα καὶ πόθεν ἔσται, in respect to money, you are particularly desirous of knowing how much and whence it is; τὰ τῶν θεῶν φέρειν δεῖ it is necessary to bear what comes from the gods.*

Rem. 2. Of the neuter adjective as an adverb, see above in § 115. 4, 5.

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### § 129. SUBJECT AND PREDICATE.

1. The nominative of the neuter plural is generally joined with a verb singular, e. g.

*τὰ ζῶα τρέχει animals run.*
*ταῦτά ἐστιν ἀγαθά this is good.*
*Ἀθηναίων ηὔξετο τὰ πράγματα the affairs of the Athenians increased.*
*ἔστι ταῦτα this is*, i. e. *this is true.*
*τῶν ὄντων τὰ μέν ἐστιν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, (ἐφ' ἡμῖν in our power).*

2. When the adjective, being a predicate, is separated from the substantive, it is often neuter, though the substantive be masculine or feminine. and singular, though the substantive be plural; the object, in this case, being considered as a thing in general, and the word *thing* being easily supplied.

*ἡ ἀρετὴ ἐστιν ἐπαινετόν virtue is praiseworthy.*
*εἴθ' ἡδύ, εἴτ' ἀνιαρὸν παῖδες γίγνονται, ἀγνοεῖ.*

3. As the dual is not a necessary number (§ 33. 2), every sentence which speaks of *two*, may not only be wholly in the plural, but in the same clause a plural verb may be joined to a dual noun and *vice versa*, and different predicates or references to the subject may, as euphony dictates, be either dual or plural.

4. The *subject*, as in Latin, is commonly omitted where it is known of course from the verb or the connexion, and no stress is laid on it; and where, in the modern languages, its place is supplied by the personal pronouns.

Rem. 1. The subject thus omitted may however be in apposition with something else expressed, as ὁ δὲ *Μαίας τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς*, that is, *and I, the son of Maia the daughter of Atlas, wait on them.*

Rem. 2. The *subject* is also omitted, where the verb expresses an action usually performed by said subject, as *σαλπίζει* or *σημαίνει the trumpeter gives a signal.* This usage also prevails where we supply *it*, and mean an operation of nature or of circumstances, e. g.

224 *ὑει it rains.*
*προσημαίνει it announces itself (as in the air.)*
*ἐδήλωσε δέ and so it showed itself.*

Rem. 3. What are commonly called *impersonals*, that is, verbs that belong to no subject or person, are different from the foregoing. In them the subject is not, as in the foregoing, left in obscurity, but the *action*, to which they refer, whether expressed by an infinitive or another dependent clause, is the *true subject* of such verbs, whose peculiarity therefore consists in this alone, that their subject is not a noun (as an infinitive with the article is also regarded), e. g. *ἔξεστί μοι ἀπιέναι* i. e. *τὸ ἀπιέναι ἔξεστί μοι the going away is lawful to me.* Of this kind are *δεῖ, χρή, ἀπόχρη, δοκεῖ* (see all these in the list of anomalous verbs), *πρέπει it becomes, ἐνδέχεται it is possible,* &c.

5. When the nominative stands without the verb, some part of *εἶναι* is commonly to be supplied, e. g.

*Ἕλλην ἐγώ I am a Greek.*
*τὰ τῶν φίλων κοινά.*
*Σιμωνίδη οὐ ῥᾴδιον ἀπιστεῖν· σοφὸς γὰρ καὶ θεῖος ὁ ἀνήρ.*
*κἀγὼ πάσχειν ὁτιοῦν ἕτοιμος* (sc. *εἰμί*), *ἐὰν μὴ ταῦθ' οὕτως ἔχῃ.*

## § 130. THE OBJECT.—OBLIQUE CASES.

1. The object of an action, or that on which any action is exerted or to which it refers, must be either in the genitive, dative, or accusative case; and these three are called oblique cases.

2. The *immediate object* of a transitive verb, that on which the action is exerted, is usually in the accusative case, as *λαμβάνω τὴν ἀσπίδα I take the shield;* the remote object which is found together with the accusative and also after an intransitive verb, is joined with a preposition, as *λαμβάνω τὴν ἀσπίδα ἀπὸ τοῦ πασσάλου I take the shield from the nail; ἕστηκα ἐν τῷ ἐδάφει I stand on the ground.*

3. Of such relations as form a remote object, those which most frequently recur are usually expressed by *a case only;* and in Greek, all three of the oblique cases are used in this manner.

4. Yet languages which have a genitive and dative, differ from one another in this respect, and a preposition is often used in the one, where the other uses only a case.

Rem. 1. When in Greek a relation is expressed by a case merely, without a preposition, it must by no means be inferred, that a preposition was ever used in such cases and afterwards omitted for the sake of brevity.

5. In the ancient languages, both the near and the remote object, when mention of them has already been made, and the relation of the verb to them is sufficiently clear, are very frequently omitted (just as in other instances the subject of the verb, or the possessive § 127. 6); and in this manner the excessive use of pronouns is avoided.

*ἐν ᾗ δ' ἂν τῶν φυλῶν πλεῖστοι ὦσιν ἀνδρικώτατοι, ἐπαινοῦσιν οἱ πολῖται* (here *ταύτην* is understood before *ἐπαινοῦσιν.*)

*ἐπαγγείλαμένου τοῦ Ἀγησιλάου τὴν στρατείαν Agesilaus offering to take the command of the army διδόασιν οἱ Λακεδαιμόνιοι* (sc. *αὐτῷ*) *ὅσαπερ ἤτησεν.*

*ὃν ἦν ἴδῃ τὰς χεῖρας οὐκ ἀφέξεται* (sc. *ἀπ' αὐτοῦ*).

Yet the pronouns may be expressed, whenever emphasis or harmony can thus be gained.

Rem. 2. Another case of the omission of the object, is that of the reflective pronoun *ἑαυτόν, ἐμαυτόν* &c. which occurs or may be assumed, wherever a verb otherwise transitive in its signification, becomes intransitive in certain connections; as, for example, several compounds of *ἄγειν to lead,* in which the intransitive idea *to go* prevails, yet with an allusion to a train or multitude, as *ἐξεχώρησε τῆς ὁδοῦ, προσάγοντος τοῦ τυράννου, he went out of the*

*way, as the tyrant drew near* (as it were, *moved himself forwards*). Such cases are explained in the lexicon; yet it is to be observed, that the omission of *ἑαυτόν* is not always to be presumed, since it is frequently more correct to suppose that the verb had originally the *immediate* as well as the *causative* signification (according to § 113. 5), as in *ὁρμᾶν to hasten* and *to impel.*

## § 131. ACCUSATIVE.

1. The most obvious use of the accusative. as designating the near or immediate object (§ 130. 2) needs no further explanation, and we therefore limit ourselves to the cases, in which the usage of the Greek differs from that of other languages.

REM. 1. The cases in which the noun appears as the near object of the verb in the Greek language and not in others, must be learnt from use and the lexicon; an example is *τοὺς θεοὺς ὤμοσεν*, where we say, *he swore by the gods.* Other verbs which in Greek take an accusative as the near object and in English are governed by a preposition, are *λανθάνειν* (*τινά*) *to lie concealed from*, *ἀποδιδράσκειν* (*τινά*) *to escape from.*

2. Intransitive verbs are sometimes used transitively, and are joined with an accusative case, as *αἱ πηγαὶ ῥέουσι γάλα καὶ μέλι the fountains flow milk and honey.*

3. Intransitive verbs govern an accusative of the noun, which expresses the abstract of the verb, e. g.

*κινδυνεύσω τοῦτον τὸν κίνδυνον I will incur this danger.*
*ζῇ βίον ἥδιστον he lives a most pleasant life.*
*φανερῶς τὸν πόλεμον πολεμήσομεν.*
*ἡ ἀδικία ἣν ἠδίκουν σε.*
*γλυκὺν ὕπνον κοιμᾶσθαι.*
*ἐπιμελοῦνται πᾶσαν ἐπιμέλειαν.*

4. The Greeks also use the accusative in many phrases, for that which, according to the nature of the thought and the words, is the remote object. Thus the near object of *ποιεῖν* is the *action*, of *λέγειν* the *words*; the remote object of each is the person to whom something is done or said; nevertheless, the Greeks always say *κακῶς ποιεῖν τινά to do a person evil*, *κακῶς λέγειν τινά to speak ill of any one, to slander him.* There are some verbs which permit either of the two relations to be used as the near object;

as in English *to fold*, e. g. *he folds himself* (in the cloak), and *he folds the cloak* (round himself.)

5. From these two cases the peculiarity of the Greek usage is to be explained, that all such verbs have both these relations in the accusative case. In other words: *Many verbs, especially such as signify to do, to speak, to clothe, to deprive, to beg, to ask, &c. govern two accusatives, of which the one usually denotes the person, the other the thing;* e. g.

*τί ποιήσω αὐτόν; what shall I do to him.* 225
*πολλὰ ἀγαθὰ τὴν πόλιν ἐποίησεν he has done the state much service.*
*διδάσκουσι τοὺς παῖδας σωφροσύνην they teach the youths probity.*
*Θηβαίους χρήματα ᾔτησαν.*
*ἐνδύειν τινὰ τὸν χιτῶνα.*
*ὑποδεῖν τινα καρβατίνας to put coarse shoes upon a person.*
*ὃν τὴν ψυχὴν ἀφείλετο from whom he hath taken life.*
*ἕτερον παῖδα ἐκδύσας χιτῶνα, τὸν ἑαυτοῦ ἐκεῖνον ἠμφίεσεν.*
*τοὺς πολεμίους τὴν ναῦν ἀπεστερήκαμεν.*
*τοῦτο μὴ ἀνάγκαζέ με.*
*οὗ σε ἀποκρύψω τὰς ἐμὰς δυσπραγίας.*

6. The noun signifying the part, circumstance, or object, of which any thing is affirmed, is put in the accusative, e. g.

*καλός ἐστι τὸ σῶμα he is comely in person.*
*πόδας ὠκύς swift of foot.*
*πονεῖν τὰ σκέλη to suffer in the legs.*
*ἀλγῶ τὰς γνάθους I am afflicted in the jaws.*
*θαυμαστὸς τὰ τοῦ πολέμου admirable in warlike affairs.*
*Σύρος ἦν τὴν πατρίδα he was a Syrian as to his country.*
*Σωκράτης τοὔνομα Socrates by name.*

Rem. 2. This is the *Greek construction* so familiar to the Latin poets, as *os humerosque deo similis.* Sometimes a preposition, as *κατά*, is actually expressed to govern one of the accusatives; and as a preposition must commonly be supplied in English, the learner is often taught to say, that one of these accusatives is governed by a preposition understood. It is so common a construction, however, that it ought to be taught as a principle of the language. Compare § 130 Rem. 1. § 134 Rem. 3.

7. The accusative of the *pronoun* is found in this way with verbs, which would not admit a similar accusative of the *noun*, e. g.

*τί χρῶμαι αὐτῷ for what shall I use it?*
*οὐκ οἶδα ὅ,τι σοι χρῶμαι I know not for what I shall employ thee.*
*πάντα εὐδαιμονεῖν to be happy in all things.*

226 Rem. 3. To the two preceding rules are to be referred instances of the double accusative, like the following, *ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην he conquered the barbarians in the battle at Marathon.* *τὰ μέγιστα ὠφελήσετε τὴν πόλιν.* *πολλά με ἠδίκησεν he has injured me in many respects.*

For the accusative joined to the passive and middle, see below § 134, 135.

8. The noun expressing duration of time or measure of distance, is put in the accusative, e. g.

*πολὺν χρόνον παρέμεινεν he remained a long time.*
*καθῆντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας they remained in Macedonia three whole months.*
*τὰ πολλὰ καθεύδει he sleeps the greater part of the time.*
*ἀπέχει δέκα σταδίους it is ten stadia distant.*

Rem. 4. Certain adjectives and pronominals of the neuter gender, standing in the midst of a clause and rendered in other languages adverbially or with a preposition, are put in the accusative case, e. g.

*τοὐναντίον* (for *τὸ ἐναντίον.*)—*οὗτος δὲ, πᾶν τοὐναντίον, ἠβούλετο μέν, οὐκ ἠδύνατο δέ, but he, on the contrary, wished but could not.*
*τὸ λεγόμενον.—ἀλλ᾽ ἦ, τὸ λεγόμενον, κατόπιν ἑορτῆς ἥκομεν; but do we, according to the proverb, come after the feast?*
*τὸ τοῦ ποιητοῦ &c.—ἀλλὰ γὰρ, τὸ τοῦ ποιητοῦ, ἔργον οὐδὲν ὄνειδος, but, as the poet saith, no labour is a reproach.*

## § 132. GENITIVE.

1. The most familiar use of the genitive with another substantive belongs to the Greek as to other languages. Those uses of the genitive are accordingly given here, which are more peculiar to the Greek, especially those in which it is united with *verbs*, *adjectives*, and *adverbs*.

2. The genitive includes in its leading signification, the idea of the prepositions *of* and *from*.

3. The genitive is used in the following cases, viz.

a) With most verbs signifying *to liberate, to restrain, to cease, to differ;* e. g.

*ἀπαλλάττειν τινὰ νόσου to free one from a disease.*
*εἴργειν τινὰ τῆς θαλάσσης to keep one from the sea.*
*παύειν τινὰ πόνων to cause one to cease from his troubles.*
*λήγειν τῆς θήρας to cease from the chase.*
*ἁμάρτειν ὁδοῦ to fail of the way.*
*διαφέρειν τῶν ἄλλων to differ from others.*
*ἄρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ a good ruler differs in nothing from a good father.* (With respect to *οὐδέν* see § 131. 7.)

b) The genitive is used in all expressions implying *choice, exception*, and *part*, viz.

(1) With adjectives and pronouns by which the object is dis- 227
tinguished from others, e. g.

*μόνος ἀνθρώπων alone of all men.*
*οὐδεὶς Ἑλλήνων not one of the Greeks.*
*οἱ φρόνιμοι τῶν ἀνθρώπων the prudent part of mankind.*
*τῶν ἀνδρῶν τοῖς καλοῖς κἀγαθοῖς αἱρετώτερόν ἐστι θανεῖν ἢ δουλεύειν.* See also the above mentioned example (§ 130. 5) *ἐν ᾗ δ' ἂν τῶν φυλῶν in which of the (different) tribes,* i. e. *in which tribe.*

Particularly with all superlatives, e. g.

*ἡ μεγίστη τῶν νόσων ἀναίδεια shamelessness is the greatest of maladies.*
*κτημάτων πάντων τιμιώτατόν ἐστιν ἀνὴρ φίλος συνετός τε καὶ εὔνους.*

(2) In statements of time and place, given as parts of a larger duration or extension, e. g.

*τρὶς τῆς ἡμέρας thrice daily.*
*ὁπότε τοῦ ἔτους at what time in the year?*
*κατ' ἐκεῖνο καιροῦ at that point of time.*
*ποῖ γῆς ἀφικόμην to what part of the earth have I come?* (like *ubi terrarum?*)
*πανταχοῦ τῆς ἀγορᾶς every where in the market.*
*πόρρω τῆς ἡλικίας advanced in years.*

(3) Wherever any thing is limited to a part, as *μετεστί μοι τῶν πραγμάτων I have a part in the business;* and hence wherever the idea of *somewhat* or a *part* can be supplied, e. g.

*ἔδωκά σοι τῶν χρημάτων I have given thee of my wealth.*

(4) The noun expressive of the thing *eaten*, *drunken*, *enjoyed*, *profited of*, in the most general sense, e. g.

*ἐσθίειν κρεῶν*, *πίνειν ὕδατος*, (*ἐσθίειν τὰ κρέα* would signify *to devour the flesh*, viz. all of it; and *πίνειν ὕδωρ* may mean, *to be a water-drinker.*)
*ἀπολαύειν τινός to enjoy a thing.*
*ὀνίνασθαί τινος to profit of any thing.*

c) The material of which any thing is made, is in the genitive, even if the idea of *to make* is expressed; e. g.

*στέφανος ὑακίνθων a wreath of hyacinths.*
*ἑνὸς λίθου πᾶν πεποίηται it is all made of one stone.*

228 d) Quality or circumstance is put in the genitive, e. g.

*δένδρον πολλῶν ἐτῶν a tree of many years.*
*ἦν γὰρ ἀξιώματος μεγάλου for he was of greatest esteem.*

4. The following classes of words also take the genitive, viz.

a) Adjectives derived from verbs take the object of the verb in the genitive; e. g.

from *ἐπίστασθαί τι to understand a thing*, comes *ἐπιστήμων τινος understanding in a thing.*
from *ἐξετάζειν τι to investigate a thing*, comes *ἐξεταστικός τινος fit for the investigation of a thing.*
*οἱ πρακτικοὶ τῶν δικαίων* (from *τὰ δίκαια*).

b) Words expressive of *abundance* or *want*, *value* or *worthlessness*, e. g.

*μεστὸς θορύβου full of confusion.*
*μεστόν ἐστι τὸ ζῆν φροντίδων life is full of cares.*
*δεῖσθαι χρημάτων to be in want of money.* Hence, also, when *δεῖσθαι* means *beg*, it governs the genitive of the person, as *δεῖσθαι τινός to beg any one that—*
*ἄξιος τιμῆς worthy of honour.*

c) Verbs of the following significations, viz.

*remember* and *forget*, as *μέμνημαι τοῦ χρόνου*, *τῆς ἀλκῆς ἐπιλανθάνεται.*

*care for*, *admire*, and *despise*, as *κήδεσθαί τινος to care for some one*, *ὀλιγωρεῖν*, *καταφρονεῖν*, *θαυμάζειν*, &c.

*spare*, *φείδεσθαί τινος.*

*desire*, *παιδεύσεως ἐπιθυμεῖν.* To this class belongs the verb

*ἐρᾶν τινος to love*, with the primitive idea of *desire;* but *φιλεῖν τινα* denotes the idea of an inclination.

*rule, excel, ἀνθρώπων ἄρχειν, ἡδονῆς κρατεῖν, περιεῖναι τοῦ ἐχθροῦ.*

*accuse, condemn, κατηγορεῖν, καταγιγνώσκειν.*

All this, however, is not without various exceptions and limitations, since several of these verbs may have the accusative even in the same relation.

d) Most verbs expressive of the senses (except of sight), e. g.

*ὄζειν μύρων to smell of ointment.*
*νεκροῦ μὴ ἅπτεσθαι not to touch a corpse.*
*τους δούλους ἔγευσε τῆς ἐλευθερίας.*
*ἀκούω παιδίου κλαίοντος I hear a weeping child.**

e) Especially is the genitive governed by the *comparative degree*, e. g.

*μείζων ἐμοῦ greater than I.* 229
*σοφώτερός ἐστι τοῦ διδασκάλου he is wiser than his master.*
*κάλλιον ἐμοῦ ᾄδεις thou singest more sweetly than I.*
*ἀρετῆς οὐδὲν κτῆμα ἐστι σεμνότερον.*

Rem. 2. The more full construction of the comparative is that with *ἤ*, the Latin *quam* (see § 150), which, however, is only used where the genitive cannot stand.

5. In the following and other more remote references like them, the genitive case is used, although it is common to say that it is governed by a preposition, or other part of speech, understood.

a) The more particular qualification of a general expression, made in English by the phrase *in respect of*, e. g.

*ἐγγύτατα αὐτῷ εἰμι γένους I am very near him, in respect of kin.*
*ἄπαις ἀῤῥένων παίδων childless in respect to male offspring.*
*παρθένος ὡραία γάμου.*
*δασὺς δένδρων.*

Under this head should be reckoned the genitives for which *ἕνεκα on account of*, is usually supplied, as *εὐδαιμονίζω σε τοῦ τρόπου I esteem thee happy on account of thy disposition.*

b) The price of a thing, where *ἀντί* may be supplied, e. g.

*δραχμῆς ἀγοράζειν τι to buy a thing for a drachm.*

* *ἀκούειν* most commonly governs the accusative of the sound, and the genitive of that which produces it; but neither without exception.

c) The *time when*, if indefinite and protracted, e. g.

*νυκτὸς, ἡμέρας ποιεῖν τι, to do any thing by night, by day.*
*πολλῶν ἡμερῶν οὐ μεμελέτηκα I have not exercised myself for many days.*
*ἐκεῖσε οὐκ ἀφικνεῖται ἐτῶν μυρίων he comes not thither in ten thousand years.*

Rem. 3. Verbs signifying *to take hold of*, govern the genitive of *that part* by which the whole is taken hold of, e. g.

*λαβεῖν* com. *λαβέσθαι τινὰ ποδός, χειρός, to take any one by the foot, the hand.*
*τῆς χειρος ἄγε lead him by the (his) hand.*
*τὸν λύκον τῶν ὤτων κρατῶ I hold the wolf by the ears.*

This, therefore, must not be confounded with *λαβεῖν τινα χειρί to seize one with the hand.*

Rem. 4. Sometimes the omission of the idea on which the genitive depends, is very obvious, as in the following phrases.

230 *τοῦτο οὐκ ἔστιν ἀνδρὸς σοφοῦ this is not the part of a wise man.*
*οὐ παντὸς εἶναι not to be the part of every one.*
*τῶν ἀδίκων ἐστίν it is one of the unjust acts*, i. e. *it is unjust.*

## § 133. DATIVE.

The dative case, the idea of which is properly the reverse of the genitive, is regularly used in all expressions where the idea of *approach* lies at the foundation, and in consequence, in most of those where we supply the prepositions *to* and *for*. E. g. *δοῦναι τινι to give to any one, ἐχθρός τινι hostile to any one, πείθεσθαι τοῖς νόμοις to be obedient to the laws*, &c.

2. The dative case is also used in expressions like the following, viz.

a) Of *uniting* or *meeting*, e. g.
*ὁμιλεῖν τινι to associate with any one.*
*μάχεσθαί τινι to fight with any one.*

b) Of *equality*, e. g.
*ὅμοιός τινι like any one.*

Hence *ὁ αὐτός the same*, governs the dative, e. g.
*οὗτός ἐστιν ὁ αὐτὸς ἐκείνῳ this one is the same as that.*

And this even when the reference is direct, as
*τὰ αὐτὰ πάσχω σοι I suffer the same the same things as thou.*

*Θησεὺς κατὰ τὸν αὐτὸν Ἡρακλεῖ γενόμενος.*

c) Of *benefit* or *injury*, e. g.
*Μενελάῳ τόνδε πλοῦν ἐστείλαμεν we undertook this voyage for the advantage of Menelaus.*

3. The dative is also used to express 1) the *instrument*, 2) the *manner*, 3) the *cause*, and 4) the *fixed time*, e. g.

1) *χρῆσθαί τινι to make use of a thing.*
*πατάσσειν ῥάβδῳ to strike with a stick.*
*σμίλῃ πεποιημένον made with a knife.*
*τιτρώσκεται βέλει ἐς τὸν ὦμον.*
2) *ταῦτα ἐγένετο τῷδε τῷ τρόπῳ this happened thus.*
*δρόμῳ παρῆλθεν he came running.*
*μεγάλῃ σπουδῇ πάντα ἐπράττετο.*
3) *φόβῳ ἔπραττον I did it from fear.*
*κάμνειν νόσῳ τινί to labour with a disease.*
*ἀλγεῖν τινί to suffer pain at any thing.*
*τέθνηκεν ἀποπληξίᾳ he died of apoplexy.*
*οὐ γὰρ ἀγροικίᾳ πράττω τοῦτο.*
4) *παρῆν τῇ τρίτῃ ἡμέρᾳ he arrived the third day.* 231
*τῇ ὑστεραίᾳ τὴν βουλὴν ἐκάλουν the following day they called the council.*

## OF THE VERB.

### § 134. THE PASSIVE VOICE.

1. As in treating of the noun in connexion, the influence of the verb in its first and simple form, that is, in the *active* voice, was sufficiently explained; it remains here only to investigate the use of the *passive* and *middle*.

2. The passive, from its nature, has as its *subject* in the nominative, that which followed the active voice as the near *object* in the accusative. The subject or nominative of the active voice now becomes that *from which* I suffer; and hence if it is expressed, the passive voice is followed by the genitive (with the preposition *ὑπό*) of what was the *subject* of the active voice, e. g.

Act. *ὁ Ἀχιλλεὺς κτείνει τὸν Ἕκτορα.* Pass. *ὁ Ἕκτωρ κτείνεται ὑπὸ τοῦ Ἀχιλλέως.*

Rem. 1. Often instead of *ὑπό*, the preposition *πρός* is used

with the genitive, as *πρὸς ἁπάντων θεραπεύεσθαι to be served by all.* *Παρά* is also sometimes used in the same sense.

Rem. 2. The dative also not unfrequently stands after the passive voice, without any preposition; e. g.

*οὐ γὰρ εἰς περιουσίαν ἐπράττετο αὐτοῖς τὰ τῆς πόλεως the affairs of the city were not conducted by them for their own advantage.* Demosthenes.

*μάτην ἡμῖν πάντα ποιεῖται all has been done by us in vain.*

Most commonly this takes place with the Perf. Pass. as *καλῶς λέλεκταί σοι it has been well spoken by thee.*

3. When the active (according to § 131. 5) governs two accusatives, the one of the person and the other of the thing, the passive often governs the accusative of the thing; e. g.

*οἱ παῖδες διδάσκονται σωφροσύνην the children are taught discretion.*

*ἀφαιρεθεὶς τὴν ἀρχήν deprived of the sovereignty.*

4. In such instances, the accusative of the *person* in the active voice becomes the subject of the passive, and the accusative of the *thing* remains as the object of the passive. Further, *the remote object of the active, expressed in the dative, often becomes the nominative of the passive, and the accusative of the active remains as the object of the passive;* as from *ἐπιτρέπειν τῷ Σωκράτει τὴν δίαιταν to entrust to Socrates the decision*, we have in the passive,

*ὁ Σωκράτης ἐπιτρέπεται τὴν δίαιταν Socrates is entrusted with the decision.*

*τὴν δ' ἐκ χειρῶν ἁρπάζομαι she is torn from my hands.*

*δέλτος ἐγγεγραμμένη ξυνθήματα.*

*ὑπὸ πόλεως τὴν ἡγεμονίαν πεπίστευτο.*

*Προμηθεὺς ὑπ' α�ετοῦ ἐκείρετο τὸ ἧπαρ* (where *κείρειν* means *to tear out.*)

Rem. 3. The accusative with the passive in no. 4, may often be referred to *κατά* understood, in the manner mentioned in § 131. 6, as *πλήττομαι τὴν κεφαλήν.*—In other instances, the verb, even in the passive voice (as in the active, according to § 131. 3,) governs an accusative containing as a noun the idea of the verb, so that something more definite, as an adjective, may be added to it, as *τύπτεται πληγὰς πολλάς*, i. e. *he receives many blows.*

Rem. 4. As the verbal adjectives in *τός* and *τέος* are of the nature of the passive voice (§ 102), they commonly have the subject of the active voice in the dative case, according to Rem. 2 above; e. g.

*τοῦτο οὐ ῥητόν ἐστί μοι, this is not to be spoken by me.*
*ἡ πόλις ὠφελητέα σοί ἐστι, the city ought to be served by thee.*

Yet very commonly the dative, when it is general in its nature, is omitted ; e. g.

*λυτέος ὁ τοιοῦτος νόμος καὶ οὐκ ἐατέος κύριος εἶναι.*

The neuter of the verbal in *τέος*, both with and without *ἐστίν*, corresponds to the Latin gerund in *dum*, (faciendum est,) e. g. 232

*ταῦτα πάντα ποιητέον μοι, all this must I do.*
*τοῖς λόγοις προσεκτέον τὸν νοῦν ἐστιν.*
*ἀρετὴν ἔχειν πειρατέον.*

## § 135. MIDDLE VOICE.

1. In explaining the use of the Middle Voice, it is necessary to distinguish between *Middle* in *form* and *Middle* in *signification ;* for the usage of the Greek language is by no means regular, in discriminating between the significations of the Passive and Middle Voices, even in those tenses, which have a separate form for each voice ; so that under the name *Middle*, we cannot always consider both form and signification at the same time. In the syntax, a true *middle* has always a middle signification with a passive form.

Rem. 1. This statement includes of course also the passive aorist of all those verbs, where it has a middle signification. See below.

2. That the leading signification of the Middle Voice is the *reflective*, and that this arises naturally from the signification of the passive, has been shown above in § 89. 1. The proper reflective signification, moreover, is that in which the subject of the verb is also its nearest object, and stands in the accusative with the active voice, as *λούω τινά I wash any one*, *λοῦμαι* Pass. *I am washed*, Mid. *I wash myself*, that is, *I bathe.* So also *ἀπάγχειν*, *ἀπάγξαι τινά to strangle any one, to hang*, Mid. *ἀπάγχεσθαι*, *ἀπάγξασθαι to hang one's self.* So *ἀπέχειν*, *ἀποσχεῖν*, *to restrain*, Mid. *ἀπέχεσθαι*, *ἀποσχέσθαι*, *to restrain one's self*, i. e. *refrain.* This true reflective meaning of the Middle Voice prevails, however, in but *very few* verbs ; principally in those which express some familiar corporeal actions like *dress*, *sheer*, *crown*, &c. All other verbs, when

the reflective sense is to be expressed, require the pronoun *ἐμαυτόν, ἑαυτόν* &c.

3. The reflective sense of a verb may often more conveniently be stated as a new simple *intransitive* signification, so that the middle voice of many verbs becomes an intransitive; as *στέλλειν to send, στέλλεσθαι to send one's self* i. e. *to journey; παύειν to put to rest, παύεσθαι to put one's self to rest* i. e. *to cease; πλάζειν to drive about* (any one), *πλάζεσθαι to wander; εὐωχεῖν to regale* any one, *εὐωχεῖσθαι to revel.*

4. But, on the other hand, the middle often becomes a true *transitive* verb. This is particularly the case where the active voice has two objects; as *ἐνδύειν τινὰ χιτῶνα to clothe one in a robe*, Mid. *ἐνδύσασθαι χιτῶνα to put on a robe* (on one's self.) Hence the following rule, viz.

The middle voice often governs the accusative precisely as the active voice governs it; e. g.

233 *περαιοῦν τινα to carry one over* (a river.) Mid. *περαιοῦσθαι to carry one's self over*, i. e. *to pass*, which middle verb, thus signifying actively *to pass*, governs its accusative, as *περαιοῦσθαι τὸν Τίγριν to pass the Tigris.*

*φοβεῖν τινα to affright any one, φοβεῖσθαι* (*to affright one's self*), that is, *to fear.* Accordingly *φοβεῖσθαι τοὺς θεούς to fear the gods.*

*τίλλειν to pluck, τίλλεσθαι to pluck one's self*, i. e. *to pull out one's own hair;* and, since this is an action of mourning, *τίλλεσθαί τινα* signifies *to mourn for any one by tearing the hair.*

5. When the active governs two objects, the middle often retains one in the accusative; e. g.

*λύσασθαι τὴν ζώνην to unfasten one's girdle.*
*λούσασθαι τὴν κεφαλήν to wash one's head.*
*ἀκινάκην πάλαι παρεσκευασμένη σφάττει ἑαυτήν.*

Among middle verbs of this class also, there are many from which a new simple and transitive sense arises, as *πορίζεσθαί τι to procure something for one's self*, i. e. *to acquire.*

6. Sometimes, when the active governs two accusatives, the middle retains both, with the addition of the reflective sense; e. g.

*αἰτῶ σε τοῦτο I ask thee this* (without its being defined whether for my own sake or another's.)
*αἰτοῦμαί σε τοῦτο I ask thee this for myself.*

7. In general any remote reference of the action to the subject may be expressed by the middle voice; e. g.

*ἐποχετεύω I lead through pipes upon or into*, *ἐποχετεύομαι I draw into myself.*
*κλαίειν τὰ πάθη τινός to weep for any one's sufferings*, *ἐκλαυσάμην τὰ πάθη I weep for my own sufferings.*
*σύμμαχον ποιεῖσθαί τινα to make some person one's ally.*
*καταστήσασθαι φύλακας to place guards for one's own sake.*
*αἴρειν τι to raise any thing*, *αἴρεσθαί τι* the same, but only when it is raised for one's own use.
*εὑρίσκω I find*, *εὑρίσκομαι I find for my own use*, i. e. *I obtain, nanciscor.*
*ἐπιδεδειγμένος τὴν πονηρίαν he who has shown his own malice.*

8. The middle voice governs the accusative actively, signifying causation; thus *κείρομαι I shave myself*, but also *I let myself be shaved;* (the passive *καρῆναι* has only a passive meaning).—This too implies a more remote relation; e. g.

*παρατίθεμαι τράπεζαν I cause a table to be set before me.*
*μισθόω I let*, *μισθοῦμαι τι I cause let it to me* i. e. *I hire it.*
*διδάξασθαι τὸν υἱόν to cause to teach one's son.**
*καταδικάσαι τινά to condemn any one*, *κατεδικασάμην αὐτόν I have caused him to be condemned* i. e. *I have gained a lawsuit against him.*

Rem. 2. The middle voice is often entirely active in its use and signification, without any trace of the reflective meaning; e. g.

*ἀποφαίνειν* and *ἀποφαίνεσθαι to show, to make evident.*
*παρέχειν* and *παρέχεσθαι to furnish, afford.*

Of two or more meanings belonging to a verb, one, though equally active, is often appropriated only to the middle voice; in which case great care ought to be taken to avoid confusion; e. g.

*αἱρεῖν to take*, *αἱρεῖσθαι to choose.*

Rem. 2. The middle voice often expresses a reciprocal or mutual action, as *βουλεύειν to counsel, contrive*, *βουλεύεσθαι to take counsel with one another; διαλύειν to reconcile* (*others*), *διαλύεσθαι to be reconciled with each other.*

* This is perhaps rather a rhetorical than a grammatical use. We say in English *he cultivates a large farm*, meaning *he causes to cultivate;* or applying the verb not to the *instrumental* but to the *remote* performance of the action.

234 § 136. THE MEDIAL USE OF THE AORIST PASSIVE.

1. It was observed above (§ 89) that the forms, which compose the middle voice, are generally the present and imperfect, the perfect and pluperfect of the passive, and an aorist and future peculiar to the middle.

2. The aorist middle accordingly has neither in form nor meaning any connexion with the passive. Nevertheless in many verbs the aorist passive has also a middle signification; e. g.

*κατακλίνεσθαι* Mid. *to lay one's self down.* Aor. pass. *κατεκλίθην I lay myself down.*
*ἀπαλλάττεσθαι* Mid. *to depart* (*take one's self away.*) Aor. pass. *ἀπηλλάγην I departed.*

The same holds in *περαιοῦν*, *φοβεῖν*, *πείθειν*, *κοιμᾶν*, *ὀρέγειν*, *ἀσκεῖν*, &c. e. g.

*λύσας τὴν πολιορκίαν ἀπηλλάγη having given up the siege he departed.*
*κοιμήθητι lie down to sleep.*
*κατεπλάγη τὸν Φίλιππον he was afraid of Philip.*
*ἠσκήθην τέχνην I exercised myself in the art.*

Rem. 1. In such verbs the aorist middle is generally obsolete or rare.—Sometimes it has one of the significations of the verb appropriated to itself. Thus the aorist pass. *σταλῆναι* is attached with the medial signification to *στέλλεσθαι to journey*;—whereas *στείλασθαι*, the proper aorist middle, belongs only to *στέλλεσθαι to clothe one's self* or *send for.*

Rem. 2. These verbs, even where the signification is a passive one, cannot be explained (by § 134. 4) as of the passive voice followed by an accusative; for they have the subject of the active in the accusative; in one of the above examples were *κατεπλάγην* in the passive, it would be *κατεπλάγη ὑπὸ τοῦ Φιλίππου.*

3. With the future middle the contrary usage holds; for while it is rare that the future passive has the medial signification, the future middle is used passively in many verbs, as in *ὠφελεῖν*, *ὁμολόγειν*, *ἀμφισβητεῖν*, *γυμνάζειν*, *φυλάττειν*, *ἀπαλλάττειν*, *τρέφειν*, *τιμᾶν*, *δηλοῦν*, &c. part of which have also a passive future.

### § 137. THE SECOND PERFECT AS INTRANSITIVE.

The Second Perfect, or Perfect Middle as it is commonly called, vibrates in its acceptation between all three voices; a circumstance to be ascribed to the *intransitive* signification, which is peculiar to it.—If the verb be an intransitive verb, the Second Perfect bears the same relation to it as any other perfect, (as may be seen in the catalogue of regular verbs, in the verbs *θάλλω*, *κράζω*, *φρίσσω*.) If the verb possess both significations, the Second Perfect prefers the intransitive, as in *πράσσω*.—In many verbs, however, the original intransitive signification has passed over into the passive and middle voice (see § 113. 5,) and to this signification the Second Perfect therefore attaches itself where the verbs in question have the Second Perfect.—See the following words in the catalogue, viz. 235

*ἄγνυμι* (*break* transit.)—*ἄγνυμαι* (*break* intransit.) 2 Perf. *ἔαγα am broken.*
*ἀνοίγω*, *ἀνέωχα*,—*ἀνοίγομαι I open*, *ἀνέῳγα I stand open.*
*ἐγείρω*, *ἐγήγερκα*,—*ἐγρήγορα I wake* intransit.
*ἔλπω cause to hope*,—*ἔλπομαι*, *ἔολπα hope.*
*ὄλλυμι*, *ὀλώλεκα*,—*ὄλλυμαι I perish*, Perf. *ὄλωλα.*
*ὄρνυμι*, *ὄρνυμαι I originate* intransit. Perf. *ὄρωρα.*
*πείθω*, *πέπεικα*,—*πείθομαι*, *πέποιθα trust*, and as a near transitive, *believe.*
*πήγνυμι*,—*πήγνυμαι stand fixed*, Perf. *πέπηγα.*
*ῥήγνυμι*,—*ῥήγνυμαι* (*tear* intransit.) Perf. *ἔρρωγα am torn.*
*σήπω rot* transit.—*σήπομαι rot* intransit. Perf. *σέσηπα.*
*τήκω melt* transit.—*τήκομαι melt* intransit. Perf. *τέτηκα.*

Rem. 1. In the same way are to be explained the perfects of some deponents, as *γίγνομαι γέγονα*, *μαίνομαι μέμηνα.*

Rem. 2. In a few verbs, the 1st Perfect is similarly situated; see in *ἵστημι* and *φύω.*

### § 138. THE TENSES.

1. As the present, the imperfect, the perfect, the pluperfect, and the future, agree in the main with the corresponding tenses of other languages, it is necessary only to speak briefly of the Aorist and the 3d Future of the Passive voice.

2. The 1st and 2d Aorist are of course different forms of the same tenses, and differ not in signification. Few verbs have them both, and the 1st Aorist is found much oftener than the second. In order to understand the Aorist, it is necessary to have an accurate idea of the other preterite tenses. The perfect tense, then, is properly speaking not an *historical tense.* It does not relate the past as it happened, but brings the past into connexion with the present (as *I know it,* FOR *I have seen it*); although this connexion is not always expressed, but it is of itself implied in the mind; *I have seen it*, i. e. I am one who saw it—*now*, at this time, it has already happened.* The pluperfect removes this connected past and present time into the past time, connecting a more remote with a less remote past time, *I had seen it.* The imperfect relates the circumstances accompanying or attending the past action, *I* 236 *was seeing it.* The aorist differs from all these, in expressing simply a past action without any connexion in idea, with present or any other past time, *I saw it.* The past or imperfect tense in English, therefore, is an aorist. In Latin the perfect, and in other languages the imperfect, is used to express the Greek aorist. E. g. *Πύρρος ὁ βασιλεὺς ὁδεύων ἐνέτυχε κυνὶ φρουροῦντι νεκρὸν —καὶ ἐκέλευσε μεθ' ἑαυτοῦ κομίζειν*, *Pyrrhus the king, journeying,* MET WITH *a dog watching a dead body, and* COMMANDED *him to be brought along with him.* By substituting *has met, had met,* or *was meeting,* for *met,* the difference between the Aorist and the other past tenses will be felt.—So *ὀλίγαις δὲ ὕστερον ἡμέραις ἐξέτασις ἦν, καὶ παρῆν ὁ κύων· ἰδὼν δὲ τοὺς φονέας, ἐξέδραμε καὶ καθυλάκτει αὐτούς*, *a few days after* THEY WERE HOLD-

* The pure perfect, especially in the Greek, always implies that the action is terminated or has ceased. He who says in Greek, 'I *have* known it,' says that *now* he knows it no longer. He who says, *οἶκον ᾠκοδόμηκα*, considers the house as yet standing; if he says, *ᾠκοδόμησα*, he leaves it undecided, yet uses the same form if he actually knows that it stands no longer.

ING *a review, and the dog* WAS ATTENDING. *And* HE SAW* *the murderers, and* RAN FORTH *and* REMAINED BARKING *at them.*

3. The aorist may be used for the *perfect,* and even for the *pluperfect,* where the circumstance of time is otherwise sufficiently clear from the connexion. It occurs most frequently for the perfect; e. g. Xenoph. Memor. I. 6. 14, Socrates says, *τοὺς θησαυροὺς τῶν πάλαι σοφῶν, οὓς ἐκεῖνοι κατέλιπον, ἐν βιβλίοις γράψαντες—διέρχομαι,* where the sense obviously requires the perfect, *which they have left us in books.*

REM. 1. Examples of the aorist instead of the pluperfect.

XENOPH. "*her husband was in Bactria as ambassador, ἔπεμψε δὲ αὐτὸν ὁ Ἀσσύριος περὶ συμμαχίας,*" that is, *had sent him.*

THUCYD. *οἱ Ἀθηναῖοι εὐθὺς ἐπειδὴ ἀνεχώρησαν—ξύμμαχοι ἐγένοντο.*

4. As the imperfect tense is used to express the limitation of circumstances under which the thing related happened, a greater or less duration or continuance, of course, is suggested by it. Hence the imperfect, as in *καθυλάκτει* of the example in no. 2, is used to express a *continued* action, whilst the Aorist expresses a *momentary* action. In consequence of this difference of signification, the imperfect and aorist are sometimes used alternately in a narration, the imperfect being introduced so often as the action is of a more continued nature, as *τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι* (*received*, a momentary action) *καὶ ἐμάχοντο* (*and fought with them*, a continued action) *ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὁπλῖται* (*when the heavy armed were near*, a regular imperfect, according to the rule at the end of no. 2) *ἐτράποντο* (*they turned*, a momentary action), *καὶ οἱ πελτασταὶ εὐθὺς εἵποντο* (*and the peltastae immediately pursued them*, a continued action.)

In this way the imperfect came to be used wherever an *habitual* or *often repeated* action was to be expressed in past time, as *Μίλων ὁ Κροτωνιάτης ἤσθιε μνᾶς κρεῶν εἴκοσι Milo the Crotonian was accustomed to eat twenty minas of flesh.*

* *ἰδών* is here rendered by a verb, because the English language has no Aorist participle. '*Remained* barking,' because *duration* of action is expressed by the Imperfect.

237 Rem. 2. This difference of the aorist from the imperfect often suggests a difference in the clauses, which is easily overlooked. Thus the imperfect in ὁ κύων ἐξέδραμε καὶ καθυλάκτει αὐτούς implies a continued barking; if it were καθυλάκτησε, it would be as momentary as ἐξέδραμεν.

5. It appears from the foregoing, that the aorist inclines to the expression of momentary action, or such as it is intended so to represent, in contrast with some more continued action, in the progress of the narrative. This distinction between continued and momentary action exists also both in the present and future. *I exhort* and *I am exhorting; I will exhort*, and *I will be exhorting*, differ in the same way as *I exhorted* and *I was exhorting*. In the indicative mode there are no separate forms for this distinction, but in the other modes they are discriminated. There are in fact two views to be taken of the other modes, in respect to *time*. (1) Each has the *definite* time of its own indicative. — (2) They are also *aoristical* as well in the present tense as the aorist, containing (like the English infinitive) no exact expression of time, and corresponding in time as far as it is necessary, with the indicative *on which they depend in the construction*. In this case, therefore, we have a double form, without any distinction of time. Thus τύπτειν and τύψαι are equally *to strike*, φίλῃς and φιλήσῃς equally the subjunctive *thou lovest;* with the difference that the present tense of these modes is usually employed for a *continued,* and the aorist for a *momentary* action. Thus when Demosthenes says,

τριήρεις πεντήκοντα παρασκευάσασθαί φημι δεῖν, εἶτ' αὐτοὺς οὕτω τὰς γνώμας ἔχειν,

he would say that they should *immediately* fit out the ships, and therefore uses the aorist infinitive; but the state of opinion which he recommends by γνώμας ἔχειν, is to be *permanent*, and therefore he uses the present infinitive. He continues

ἵν' ἢ διὰ τὸν φόβον—ἡσυχίαν ἔχῃ ἢ παριδὼν ταῦτα ἀφύλακτος ληφθῇ *that either through fear he will remain quiet* (a continued action), *or overlooking these measures, be taken* (momentary) *unprepared.*

So, too, in the imperative,

ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε, καὶ μὴ πρότερον προλαμβάνετε, i. e. *judge* (momentary), while the state of mind expressed in the last clause is necessarily gradual in its formation, and therefore προλαμβάνετε.

Rem. 3. It is to be observed, however, that this distinction is often very slight, conveying only a trifling modification of idea, and that therefore there is often no choice between the present and the aorist, and we may say indifferently λέγειν and λέξαι, λέγε and λέξον. For want of a distinction corresponding to it in our own language, it is often altogether impossible to retain it in the English.

6. The participle of the aorist always expresses past time, to 238
be rendered either by the phrase *after that*, or by the participle of the perfect tense *having;* though in consequence of the latter, it is often equivalent to the present; e. g. ἀποβαλών *who has lost*, i. e. *no longer possesses;* μαθών *who has learned*, i. e. *who knows;* θανών *having died, dead;* οἱ πεσόντες *the fallen, the slain*, &c.

Demosthenes says, *the true author of an oration full of just reproaches is* ὁ παρεσχηκὼς τὰ ἔργα,—οὐχ ὁ ἐσγεμμένος, οὐδ' ὁ μεριμνήσας τὰ δίκαια λέγειν, i. e. *one who has furnished actions, not he who has carefully prepared himself and endeavoured to speak what is right.*

Rem. 4. Some verbs in their very signification destroy the natural import of the tenses, as ἥκω *I come* is always to be considered as a praeter tense, *I have arrived;* ἄρτι ἥκεις ἢ πάλαι *hast thou just arrived, or long since?* So οἴχομαι *I depart* often signifies *I have gone*, whereby the imperfect ᾤχετο attains the character of the pluperfect. Thus also τίκτειν τινά, besides the signification of *beget* or *bear*, has also that of *to be father* or *mother to any one;* and of consequence, this, in the present tense, may have the meaning of the perfect, as πολλοῦ σε θνητοῖς ἄξιον τίκτει πατήρ.

Rem. 5. The perfect has also a subjunctive and optative, and the future an optative, which are really used, when the kind of uncertainty, peculiar to these modes (§ 140), falls in with these tenses, as εἴθε ὁ υἱὸς νενικήκοι *O that my son may have conquered.* As in most of such cases the modes of the present and aorist are sufficient, those tenses are used only where distinctness requires it; and even then it is more common to use the *periphrastical* form, as περιλελειμμένος ὦ and εἴην.— The *imperative* of the *perfect* occurs in the second person only in those verbs of which the perfect has a present signification, as κέκραγθι, μέμνησο. But the *third* person often serves as an emphatic expression, e. g.

*νῦν δὲ τοῦτο τετολμήσθω εἰπεῖν be it ventured*, i. e. *I will venture.*
*πεπειράσθω be it attempted*, i. e. *do but attempt.*

## § 139. THIRD FUTURE.

1. The third or paulo-post future is properly, both in form and signification, compounded from the perfect and future. It places what is passed or concluded, in the future, e. g.

*ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, the city will have been perfectly organized, if such a watchman oversee it*; i. e. *disponita erit* not *disponetur.*
*μάτην ἐμοὶ κεκλαύσεται I shall have wept in vain.* Compare § 134 Rem. 2.

Now as the perfect often signifies a continued state, (as e. g. *ἐγγέγραμμαι* signifies not merely *I have been inscribed*, but *I stand on the list*,) this signification remains in the third future, e. g.

*οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, Ἀλλ' ὥςπερ ἦν τὸ πρῶτον, ἐγγεγράψεται, no one's inscription shall be altered from favour, but as each was from the first, so he shall stand inscribed.* ARISTOPH.

2. Consequently this is the natural future of those perfects, which have acquired a separate meaning of the nature of the present; as *λέλειπται has been left*, i. e. *remains*; *λελείψεται shall have been left*, i. e. *shall remain*; *λειφθήσεται will be left or deserted.* So *κέκτημαι I possess*, *μέμνημαι I remember*, *κεκτήσομαι*, *μεμνήσομαι.*

REM. 1. Besides this, the Attics employ the 3d future of several verbs in the passive, as a simple future passive. See the anomalous *δέω bind*; so too *πεπαύσομαι*, *κεκόψομαι*, &c.

239 REM. 2. In some verbs the third future has a peculiar import, either (1) *It shall, I will*, as *τεθάψεται he shall* (not *he will*) *be buried*; or (2) a hastening of the action, as *φράζε καὶ πεπράξεται, speak, and it shall be accomplished immediately.* — It is on this acceptation that the name of *paulo-post future* rests.

## § 140. MODES.

1. The Greek language appears to have the advantage of the Latin and of the modern languages, in the optative mode. On

comparing, however, the use of this mode with the rule given § 88. 3, it will appear that the optative mode is nearly equivalent to the subjunctive mode imperfect and pluperfect tenses, which accordingly are wanting in Greek. For instance, in the expression of a wish, we say, "*had* I but that;" this is equivalent to *if I had*, the subjunctive imperfect of our language, although the time in reality is present. Hence the following rule is established.

2. The relatives and particles (except the compounds of ἄν, which in connexion with the present and future require the subjunctive), take the optative, in connexion with the historical tenses, e. g.

οὐκ ἔχω or οὐκ οἶδα, ὅποι τράπωμαι *non habeo quo me vertam, I know not whither I may turn myself.*
οὐκ εἶχον, οὐκ ᾔδειν, ὅποι τραποίμην *quo me verterem non habebam, I knew not whither I should turn myself.*
πάρειμι, ἵνα ἴδω, *I am present that I may see.*
παρῆν, ἵνα ἰδοιμι, *I was present that I might see.*

3. In consequence of this, the particles and pronouns which take the indicative mode *in sermone directo*, require the optative *in sermone obliquo*, e. g.

ἤρετο, εἰ οὕτως ἔχοι, *he asked, if it were thus.*
ἔλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἥπερ ὁρῴην.

*Use of εἰ and ἄν.*

4. For the further use of the modes, it is necessary to understand particularly the force of the particles εἰ and ἄν, which alone and in composition are variously employed.

5. The conjunction εἰ signifies *if* and *whether*. In either ac- 240
ceptation it is joined by correct writers with the indicative or optative, never with the subjunctive mode.

6. The particle ἄν* can seldom be rendered by a corresponding English word. It adds an expression of *uncertainty* or *possibility*, which not only strengthens or modifies the natural meaning

* In the epic poets κέ, κέν.

of the subjunctive and optative, but communicates itself (though with the exception, for the most part, of the present and perfect) to the indicative and to other verbal forms. It always stands after one or more words of the clause, and is thereby distinguished from the ἄν which is abbreviated from ἐάν.

7. The particle ἄν is attached to all relatives, and to certain particles, with some of which it coalesces into one word, as particularly ὅτε — ὅταν, ἐπειδή — ἐπειδάν. With εἰ it forms ἐάν, and is abbreviated into the wholly synonymous forms ἤν and ἄν, which is distinguishable from the ἄν treated of in the foregoing paragraph, inasmuch as like ἐάν it regularly begins a clause. All words of this class attain by the addition of ἄν an expression of *possibility*, and consequently take the subjunctive mode. When the clause which contains them comes in connexion with past time or the *sermo obliquus*, it either remains unaltered—in the manner of words quoted; or the simple particles (εἰ, ὅτε, ἐπειδή, ὅς, ὅστις, ὅσος, &c.) with the optative mode take its place, e. g.

παρέσομαι, ἐάν τι δέῃ.
ἔφη παρεῖναι, εἴ τι δέοι or δέησοι.

8. The Greek language is particularly rich in the expression of *hypothetical* or conditional propositions. The most important principles, in this respect, are the following, viz.

In every conditional proposition, the condition is either possible or impossible. The possible cases either do or do not contain an expression of certainty; and in the case of uncertainty, I either do or do not hold out a prospect of a decision: hence the following cases.

1) *Possibility*, without the idea of uncertainty, is expressed by εἰ with the indicative, e. g.

241 εἰ ἐβρόντησε καὶ ἤστραψεν *if it has thundered, it has also lightened.*
εἴ τι ἔχεις, δός, *if thou hast any thing, give it.*

2) *Uncertainty* with prospect of decision is expressed by ἐάν with the subjunctive, e. g.

ἐάν τι ἔχωμεν, δώσομεν, *should we have any thing, we will give it.*

*ἐάν τίς τινα τῶν ὑπαρχόντων νόμων μὴ καλῶς ἔχειν ἡγῆται, γραφέσθω, should any one esteem any of the existing laws inexpedient, let him enter a complaint.*

Here there is understood in the protasis of the sentence, " and that will appear," &c.

3) *Uncertainty*, without any such qualification, is expressed by *εἰ* with the optative mood, and in the apodosis the optative with *ἄν*, e. g.

*εἴ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελήσειε, should any one do this, he would render me a great service.*

*εἴ τις ταῦτα καθ' αὑτὰ ἐξετάσειεν, εὕροι ἄν, should any one investigate this for itself, he would find—*

Here there is nothing supplied by the understanding, but " it is problematical whether this be done."

4) *Impossibility* or *disbelief*, or an assertion in general that *a thing is not so,* is invariably expressed, in the Attic writers, by the imperfect tense, either for present or indefinite time, with *ἄν* attached to it in the apodosis, e. g.

*εἴ τι εἶχεν, ἐδίδου ἄν, had he any thing, he would give it.*

Here there is a necessary reservation of " but he has not."

9. When in this last case both clauses are in past time, the aorist is necessarily used instead of the imperfect, at least in the apodosis, e. g.

*εἴ τι ἔσχεν, ἔδωκεν ἄν, had he had any thing, he would have given it.*

In like manner, the clauses may be of different times, e. g.

*εἰ ἐπείσθην, οὐκ ἂν ἠρρώστουν, had I obeyed, I were not (now) sick.*

Rem. 1. All these cases are frequently modified by their connexion with the preterite, according to the foregoing principles, as observation, in the single cases, will show, e. g.

*καὶ, εἴ τι ἔχοι, ἐκέλευσε δοῦναι, and if he had any thing, he commanded him to give it.*

Here *ἐκέλευσε* belongs not to the apodosis, but to the previous 242
context; the optative is used, in consequence of being preceded by a preterite, see above no. 8. 2, and *δοῦναι* constitutes the apodosis.

10. When the phrases and particles compounded with *ἄν* have the aorist subjunctive, they constitute a conditional preterite, and

(if the context regard the future) a future preterite,—the Latin *futurum exactum*, e. g.

*χρὴ δὲ ὅταν μὲν τίθησθε τοὺς νόμους, ὁποιοί τινές εἰσι σκοπεῖν· ἐπειδὰν δὲ θῆσθε, φυλάττειν καὶ χρῆσθαι, when you shall have passed them.*

*ἐπειδὰν ἅπαντα ἀκούσητε, κρίνατε, when you shall have heard all, then judge.*

*αὕτη ἡ παρασκευὴ διαμεῖναι δυνήσεται, ἕως ἂν περιγενώμεθα τῶν ἐχθρῶν till we shall have conquered the enemy.*

The future lies at the bottom of these constructions, and the aorist only has its own preterite.

11. The optative with ἄν is, according to no. 8. 3 above, only the apodosis of a supposition, with the suppression of which supposition the optative often remains. In consequence, the optative is often used in any simple proposition, intended to be represented merely as a wish, and where in English *might*, *could* &c. is made use of, e. g.

*τὸ σωματοειδὲς ἐστιν, οὗ τις ἂν ἅψαιτο, the corporeal is that which [if he will] a man may touch.*

*γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ in the lapse of time all things may happen.*

*ἡδέως ἂν θεασαίμην ταῦτα gladly would I see this.*

*ἀλλ' οὖν, εἴποι τις ἂν—but, some one perhaps may say—*

*ἴσως ἂν οὖν τινες ἐπιτιμήσειαν τοῖς εἰρημένοις perhaps now some may blame what has been said.*

And hence comes it, that this phraseology, by the moderation of language conspicuous in the Attic writers, became used in the place of the most *confident assertions and predictions*, e. g.

*οὐ γὰρ ἂν τάγε ἤδη γεγενημένα τῇ νυνὶ βοηθείᾳ κωλῦσαι δυνηθείημεν for what has already happened, we could not with the present forces prevent.*

*οὐκ ἂν φεύγοις thou canst not escape.*

243 This mode of expression is often used for the simple future. So too for the *imperative*; e. g. *λέγοις ἄν* for *λέγε*.

Rem. 2. Every conditional or uncertain proposition may be converted in Greek into an infinitive or a participle, retaining ἄν, wherein this language possesses an advantage, which others want, of imparting the expression of the Optative and Subjunctive to the Infinitive and Participle; e. g.

*οἴονται ἀναμαχέσασθαι ἂν συμμάχους προσλαβόντες, they*

*think, they might recover themselves by acquiring allies;* (for ἀναμαχέσαιντ' ἄν, εἰ λάβοιεν.)

τἄλλα σιωπῶ, πόλλ' ἂν ἔχων εἰπεῖν, *though I have much that I could say.*

οἱ ῥᾳδίως ἀποκτιννύντες καὶ ἀναβιωσκόμενοί γ' ἄν, εἰ οἷοίτ' ἦσαν, *who would readily kill and bring to life again, if they were able;* (for ἀνεβιώσκοντ' ἄν.) PLATO.

The sense of the Infinitive and Participle of the *future* is often also thus expressed; e. g.

οὐκ ἔστιν ἕνα ἄνδρα ἂν δυνηθῆναί ποτε ἅπαντα ταῦτα πρᾶξαι, *it is not possible, that one man should be able ever to do all those things.* Δυνηθῆναί ποτε without ἄν must have referred to the past. See also the example below § 145. 4. a.

After οἴεσθαι, ἐλπίζειν, &c. this is the common way to express the future.

REM. 3. The position of ἄν is wholly decided by euphony. This is to be remarked, in order that, by observing the connexion, it may always be brought to the verb to which it belongs; e. g.

ἐδόκει ἂν ἡμῖν ἡδέως πάντα διαπρᾶξαι.

Here ἄν is to be separated from the verb near which it stands, and to be joined to διαπρᾶξαι, *he appeared to us, as if he would perform every thing willingly* (or διαπράξειεν ἄν.) Thus τούτου τοῦ ψηφίσματος κυρωθέντος ἄν, εἰ μὴ δι' ἡμᾶς ἠδίκηντο οἱ βασιλεῖς, i. e. εἰ τὸ ψήφισμα ἐκυρώθη (without ἄν), οἱ βασιλεῖς ἠδίκηντ' ἄν (would have been offended), εἰ μὴ δι' ἡμᾶς (i. e. had we not been.)

νῦν δέ μοι δοκεῖ, κἂν ἀσέβειαν εἰ καταγιγνώσκοί τις τὰ προσήκοντα ποιεῖν, here the ἄν contained in κἄν belongs to the Inf. ποιεῖν, i.e. δοκεῖ μοι, καὶ, εἴ τις ἀσέβειαν καταγιγνώσκοι, τὰ προσήκοντα ποιεῖν ἄν, *it seems to me also that, if any one should accuse him of impiety, he would do right.*

REM. 4. The particle ἄν often gives to the Indicative the signification of *habitual* performance of the action; e. g.

Demosthenes says, *no one of the former orators has had so great influence in so many respects at the same time,* ἀλλ' ὁ μὲν γράφων οὐκ ἂν ἐπρέσβευεν, ὁ δὲ πρεσβεύων οὐκ ἂν ἔγραφε, *but he who proposed laws was not commonly an ambassador, and he who went on embassies did not commonly propose laws.*

REM. 5. It is a peculiar use of the Optative, when it stands in the protasis instead of a preterite indicative, to signify the *repetition* of an action; e. g.

οὓς μὲν ἴδοι εὐτάκτως καὶ σιωπῇ ἰόντας, προσελαύνων αὐτοῖς οἵτινες εἶεν ἠρώτα, καὶ ἐπεὶ πύθοιτο,—ἐπῆνει. 'whom

*he saw*,' that is, '*so often as he saw any*,' with which the ἐπεὶ πύθοιτο connects itself.

ἔπραττεν ἃ δόξειεν αὐτῷ *he did what* [in each case] *seemed right to him.*

ὅσα ἐπερωτῷιο, ταχὺ ἀπεκρίνατο, *what he was asked, he answered immediately.*

In such constructions, care must be had not to attribute to the Optative any expression of uncertainty.

Rem. 6. The Subjunctive is not used *alone* except for exhortations in the 1st person, as ἴωμεν *let us go* (where in the 2d and 3d
244 person the Optative would be used), and in dubious questions, partly with and partly without βούλει or θέλεις preceding; e. g.

πόθεν βούλει ἄρξωμαι; *whence wilt thou that I begin?*

βούλει οὖν σκοπῶμεν; *dost thou wish then that we examine?*

τί ποιῶ; *what shall I do?*

πῇ βῶ; ποῖ τράπωμαι; *whither shall I go? whither shall I turn myself?*

εἴπω οὖν σοι τὸ αἴτιον; *shall I tell thee the cause?*

νῦν ἀκούσω αὖθις; *shall I hear again.*

## § 141. INFINITIVE.

1. The infinitive mode is used in Greek in the same cases as in the Latin and modern languages, and in various others, particularly after verbs of *saying*, *believing*, *promising*, *permitting*, *begging*, &c.

2. The infinitive is often used to express what is expressed in Latin by *ad* and the *gerund*, or by the participle in *dus*, viz. *end* or *destination*; e. g.

ἔδωκεν αὐτὸ δούλῳ φορῆσαι *he gave it to a slave to carry.*

ὁ ἄνθρωπος πέφυκε φιλεῖν *man was formed to love.*

παρέχω ἐμαυτὸν ἐρωτᾶν *I present myself to be questioned.*

ἵππον παρεῖχε τῷ ἀνδρὶ ἀναβῆναι.

ἦλθον ἰδεῖν σε.

3. The infinitive is governed by an adjective (or substantive) expressing *fitness* or *qualification*, e. g.

ἐπιτήδειος ποιεῖν τι *fit to do any thing.*

οὐ δεινός ἐστι λέγειν, ἀλλ' ἀδύνατος σιγᾶν, *he is not powerful in speaking, but he is incapable of keeping silence.*

δειναὶ γυναῖκες εὑρίσκειν τέχνας *women are skilful in inventing devices.*

It is also thus employed in a *passive* sense, where, nevertheless, the form of the active voice is commonly used, (in Latin the supine in *u*,) e. g.

*ῥᾴδιος νοῆσαι easy to observe (to be observed).*
*ἡδὺ ἀκούειν pleasant to hear (suave auditu).*
*πόλις χαλεπὴ λαβεῖν.*

The form of the infinitive passive, however, is not wholly unused; e. g. *θηλυφανὴς ὀφθῆναι feminine in aspect*, as in Horace *niveus videri.*

4. Whenever an infinitive thus qualifying the preceding phrase 245
or clause, does not admit of a sufficiently obvious connexion, particularly in consequence of other words being interposed, it is commonly introduced by ὥστε, (more rarely ὡς,) which also, in an entire construction, will be found to refer to a preceding demonstrative, e. g.

*ἦν δὲ πεπαιδευμένος οὕτως, ὥστε πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα, he was so brought up, as very easily to have what sufficed him.*
*φιλοτιμότατος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα, he was very ambitious, so as to bear every thing for the sake of being praised.*
*νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἵων πατέρων ἐστέρηνται they are too young to know of what fathers they are deprived.*
*ὡς μικρὸν μεγάλῳ εἰκάσαι,* (parenthetically,) *to compare small things with great.*

5. The infinitive is used as a neuter substantive (§ 125. 6. 1) not only singly, but in connexion with phrases provided with an article, which are thus subject to all the constructions of nouns, e. g.

*τὸ φυλάξαι τἀγαθὰ τοῦ κτήσασθαι χαλεπώτερον to preserve property is harder than to acquire it.*
*τὸ μὲν οὖν ἐπίορκον καλεῖν τινα, ἄνευ τοῦ τὰ πεπραγμένα δεικνύναι, λοιδορία ἐστίν, to call one perjured, without showing his deeds, is calumny.*
*τὸ λέγειν ὡς δεῖ, μέγιστόν ἐστι σημεῖον τοῦ φρονεῖν εὖ.*
*τὸ πλουτεῖν ἐστιν ἐν τῷ χρῆσθαι μᾶλλον ἢ ἐν τῷ κεκτῆσθαι.*

Rem. 1. In this way, a preposition may be used, where otherwise only a conjunction would be admitted, e. g.

*Ἀθηνᾶ ἐῤῥιψε τοὺς αὐλοὺς διὰ τὸ τὴν ὄψιν αὐτῆς ποιεῖν ἄμορφον Minerva cast away the pipes, because they disfigured her countenance.*

Other subordinate clauses also may be *interposed* between the article and its infinitive, e. g.

τὸ δὲ, ὅσα γ' ἡδέως ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκίμαζε, *he recommended properly to digest as much as nature receives with pleasure.*

Rem. 2. The infinitive of some short parenthetical phrases admits of explanation from the foregoing constructions; as from no. 2, the phrase ἁπλῶς εἰπεῖν *in short*. Thus too ἐμοὶ δοκεῖν means *as I think*, which infinitive, though without τό, takes the place of the accusative; see § 131. 6 and Rem. 4.

## § 142. INFINITIVE WITH A SUBJECT.

246 1. When the infinitive has a subject, it is regularly put in the accusative case. Thus in the infinitive introduced by τό, e. g.

τὸ ἁμαρτάνειν ἀνθρώπους οὐ θαυμαστόν *that men should err* is *not surprising.*

οὐδὲν ἐπράκθη, διὰ τὸ ἐκεῖνον μὴ παρεῖναι *nothing was done, because he was not there.*

2. The infinitive is thus construed with the accusative, when, after verbs on which another clause directly depends, especially verbs of *saying* and *believing*, the subject of the dependent clause passes into the accusative, and its verb into the infinitive, e. g.

οἱ μυθολόγοι φασὶ, τὸν Οὐρανὸν δυναστεῦσαι πρῶτον τοῦ παντός, *mythologists say, that Uranus first ruled the universe.*

3. The subject of the infinitive is often omitted, if it is in any degree already expressed in the preceding verb, as δέομαί σου παραμένειν *I pray thee to stay*, συνεπεῖν ὁμολογῶ *I confess that I assented*, ἔφη σπουδάζειν *he said that he was in haste.* In a case like the latter, the Latin language, though addicted to this construction, would prefer the repetition of the subject, *dixit* se *festinare.*

## § 143. INFINITIVE WITH CASES.

1. If an adjective or substantive &c. be attached to the above mentioned subject of the infinitive, as a farther qualification of

the idea, in the way of a predicate or attribute, such adjective or substantive is of course put in the accusative, if the subject-accusative of the infinitive be expressed, e. g. ᾤμην σε παρεῖναι μόνον· ἅπαντες νομίζομεν, τὴν γῆν σφαῖραν εἶναι.

2. If the subject of the infinitive be *not* thus expressed, an ATTRACTION, as it is called, takes place, whereby the aforesaid words of qualification are placed, not in the accusative, but in the same case as the object to which they refer in the preceding clause.

Of this attraction there are two cases, viz.

1) If the subject omitted with the infinitive is likewise nominative to the preceding finite verb on which the infinitive depends, the qualification must also be in the nominative, as ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, Lat. *dicebat* SE ESSE *Jovis* FILIUM; which is also done, though the subject of the first verb is not expressed, e. g.

ἐνόμιζον οὐδ' αὐτοὶ σωθήσεσθαι *they thought that they themselves would not be saved.* 247
ἔφασκες εἶναι δεσπότης.
ἔπεισα αὐτοὺς εἶναι θεός.

2) If the omitted subject of the infinitive is the immediate or more remote *object* of the preceding verb, those qualifications are attached to the infinitive in that oblique case in which their subject is governed by the foregoing verb as its object; e. g.

In the genitive,

ἐδέοντο αὐτοῦ, εἶναι προθύμου, *they begged him to be zealous.*

Or in the dative,

ἔξεστι μοι, γενέσθαι εὐδαίμονι, which may also be expressed in Latin, *licet illis esse beatis.*
ἀπεῖπεν αὐτοῖς ναύταις εἶναι *he forbade them to be navigators.*
ταῖς πόλεσι τοῦτο μᾶλλον λυσιτελεῖ, ἢ δούλαις ὀφθῆναι γιγνομέναις.

Or, finally, in the accusative, in which case it coincides with the principal rule, as κελεύω σε εἶναι πρόθυμον.

REM. 1. The same *attraction* holds, where the clause which contains the infinitive, has the article τό before it, e. g.

πρὸς τὸ συμφέρον ζῶσι διὰ τὸ φίλαυτοι εἶναι *they live merely for profit, because they are selfish.*

*Δημοσθένης σεμνύνεται τῷ γραφεὶς ἀποφυγεῖν Demosthenes is proud in having escaped when accused.*

*οὐ γὰρ ἐκπέμπονται ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὅμοιοι τοῖς λειπομένοις εἶναι they (colonists) are not sent out as being like slaves, but as being like those which remain behind.*

*ἐφ' ἡμῖν ἐστι τὸ ἐπιεικέσι καὶ φαύλοις εἶναι it depends upon us to be reasonable or corrupt.*

If, however, the subject of the infinitive is included in the preceding clause as accusative, the infinitive has as usual the accusative with it, as *ἐπέδειξε τὰς πολιτείας προεχούσας τῷ δικαιοτέρας εἶναι he showed that states had the advantage by being more just.*

Rem. 2. Also in the construction with *ὥστε* (see § 141. 4) the nominative is joined with the infinitive, if the first clause require it, as *οὐδεὶς τηλικοῦτος ἔστω παρ' ὑμῖν, ὥστε τοὺς νόμους παραβὰς μὴ δοῦναι δίκην let no one be so great among you, that, breaking the laws he can go unpunished.*

Rem. 3. The infinitive is sometimes used quite absolutely, instead of *wish, request, order ;* and this, in the *third* person, either with the subject in the accusative, as *γυμνὸν σπείρειν, γυμνὸν δὲ*
248 *βοωτεῖν* (where the subject is to be assumed to be the indefinite third person, *τίς*, though Virgil has rendered it in the second, *nudus ara, sere nudus*).—or impersonally, as *ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι, may it be conceded to me.* Still more frequently the infinitive is used instead of the imperative of the *second* person, and in this case the subject and all that belongs to it, if expressed at all, are expressed in the nominative, e. g.

*Ἀλλὰ σύγ' αἶψ' Ἀχιλῆϊ, θέων ἐπὶ νῆας Ἀχαιῶν, Εἰπεῖν.* Homer.

*ἂν δ' ἄρα τι τῷ μήκει πονῶν ἄχθῃ, μὴ ἐμὲ αἰτιᾶσθαι τούτων, blame me not therefor.*

## § 144. CONSTRUCTION WITH THE RELATIVE.

1. The construction with the relatives *ὅς, ὅσος, οἷος*, &c. (of which the construction with the participle is only an abridged form,) is not used to express connexion alone, but also expresses the ground, cause, or other circumstance usually denoted by a conjunction, e. g.

*θαυμάστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, thou doest strangely, in that thou givest us nothing.*

*αἱ Ἀργεῖαι ἐμακάριζον τὴν μητέρα, οἵων τέκνων ἐκύρησε,* i. e. *ὅτι τοιούτων τεκ. ἐκυρ. the Argive dames blessed the mother that she had such children.*

So, particularly with the subjunctive, to express *design* or *advantage*; e. g.

*εἰς καλὸν ἡμῖν αὐτὸς ὅδε παρεκαθέζετο, ᾧ μεταδῶμεν τῆς σκέψεως opportunely has he sat down by us with whom we can share the inquiry.*

2. The nature of the relative construction properly requires, that the first verb have a noun, and the second a relative referring to it, and each in the case demanded by the clause in which it stands; e. g.

*οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες.*
*μετέδωκεν ἡμῖν πάντων, ὅσα παρῆν.*
*φίλον οὐκ ἔχω, ᾧτινι πιστεῦσαι ἂν δυναίμην.*

But the substantive of the first verb is often omitted, and attached to the relative in the second clause, and in the same case, e. g.

*οὗτός ἐστιν, ὃν εἶδες ἄνδρα.*
*οὐκ ἔστιν, ἥντινα οὐκ ἦρξεν ἀρχήν, there is no office which he hath not held.*

Often, when emphasis requires it, the clause so constructed precedes, as *ὃν εἶδες ἄνδρα, οὗτός ἐστιν.*

3. When the noun (either in the genitive or dative) to which 249
the relative refers, is without a demonstrative, like *οὗτος* or *ἐκεῖνος*, the relative, otherwise in the accusative, is put in the same case with the noun by ATTRACTION; e. g.

*μεταδίδως αὐτῷ τοῦ σίτου, οὗπερ αὐτὸς ἔχεις thou impartest to him of the food, which thou thyself hast.*

Here *οὗπερ*, on account of the genitive *σίτου*, to which it refers, is in the genitive instead of being in the accusative *ὅνπερ*, which the verb *ἔχεις* requires. In like manner the following.

*εὖ προσφέρεται τοῖς φίλοις, οἷς ἔχει, he treats well the friends whom he has.*
*τῷ ἡγεμόνι πιστεύσομεν, ᾧ ἂν Κῦρος δῷ*, for *ὃν ἂν Κῦρος δῷ.*
*κρατήσας μεγάλων χρημάτων, ὧν ὁ Γέλων ἐπετρόπευε αὐτῷ.*

REM. 1. This construction became so prevalent as sometimes to remain, though the first noun had a demonstrative expressed; as *οἱ δημιουργοὶ τούτων, ὧν ἐπήνεσας.*

4. The noun, by which the relative is thus *attracted*, is often transported into the clause with the relative, where, together

with the relative, it stands in the case governed by the verb on which it depends; e. g.

*μεταδίδως αὐτῷ, οὗπερ αὐτὸς ἔχεις σίτου.*
*εὖ προσφέρεται, οἷς ἔχει φίλοις.*
*ἀπολαύω ὧν ἔχω ἀγαθῶν.*
*χρώμενοι οἷς εἶπον προστάταις, εὐδαίμονες ἦσαν* (from *χρῆσθαι προστάτῃ* to have a magistrate) *having those magistrates, which I have named, they were prosperous.*

Sometimes there is at the same time an inversion, which sounds very strange, as *οἷς ἔχει φίλοις, εὖ προσφέρεται, the friends whom he hath, he treats well.*

5. The noun is sometimes wholly omitted, giving to the relative the appearance of belonging directly to the preceding clause, e. g.

*μεμνημένος ὧν ἔπραξε*, for *μεμνημένος τῶν πραγμάτων, ὧν ἔπραξεν*, and this for *ἃ ἔπραξεν.*
*μετεπέμπετο ἄλλο στράτευμα πρὸς ᾧ προσθεν εἶχε* (for *πρὸς τῷ στρατεύματι, ὃ πρόσθεν εἶχε.*)

250 And with the inversion, *οἷς ἔχω χρῶμαι*, for *ἃ ἔχω, τούτοις χρῶμαι.*

Rem. 2. In one case the *nominative* of the relative undergoes this *attraction*. When in an entire clause the nominative of the relative *οἷος* would stand with the verb *εἶναι* (as *πάνυ ἡδέως χαρίζονται ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, they would gladly please such a man as thou art,*) not only the demonstrative but the verb *εἶναι* is omitted, and the relative is then so *attracted* by the leading clause, that together with all the nominatives connected with it, it assumes the case of the noun, to which it refers, and is even inserted before it, as *πάνυ ἡδέως χαρίζονται οἵῳ σοὶ ἀνδρί.*

Rem. 3. When the relative, by means of a verb like *to be, to name, to believe,* &c. is joined with a noun, in the same case, it conforms itself, in gender and number, to this noun, and not to that, which is its proper antecedent; e. g.

*πάρεστιν αὐτῷ φόβος, ἣν αἰδῶ καλοῦμεν, he has a fear, which we call modesty.*
*τὸν οὐρανὸν, οὓς δὴ πόλους καλοῦσιν.*

Or with omission of the first noun, e. g.

*εἰσὶν ἐν ἡμῖν, ἃς ἐλπίδας ὀνομάζομεν, there are* (emotions) *in us, which we call hopes.*

## § 145. CONSTRUCTION WITH THE PARTICIPLE.

1. The Greek language, having participles for most of the tenses, makes a far more extensive use of them, than other languages. By combining their use with that of the relative and infinitive, many clauses can be interwoven with each other, without confusion; e. g.

*ἐκεῖνα μόνον διεξῆει, ἃ τοὺς ἰδόντας ἡγεῖτο τεθνηκέναι.*

Here *ἅ* is the object of *ἰδόντας*, this the subject of *τεθνηκέναι*, and this dependent on *ἡγεῖτο*: *he related only those things, of which he believed, that they had died, who saw them.*

2. Not only those verbs, which are connected with other verbs by relatives, but almost every verb introduced in English with *as, because, after that, so that, although,* (whose subject has been already named with the preceding verb) is, with the omission of those particles, converted into a participle of the same case as its subject-verb; as *ἐπεσκεπτόμην τὸν ἑταῖρον νοσοῦντα*, which may signify, according to the context, either, *I visited my comrade, who was sick*, or *when* or *because he was sick.*

*τῷ μεγάλῳ βασιλεῖ οὐ πάτριόν ἐστιν ἀνδρὸς ἀκροᾶσθαι μὴ προσκυνήσαντος, it is not the hereditary custom of the great king, to hear a person who does not* (or, if he do not) *fall* 251
*down before him.*

*τὸ σῶμα συνῆρμοσταί σοι, μικρὸν μέρος λαβόντι ἑκάστου, thy body has been composed by taking a small part from every thing.*

Rem. 1. The participles, which express the ideas of *after that* or *in that*, in translating both from Greek and Latin, may often with advantage be made to *precede* the verb, with which they are connected, with the conjunction *and* between; e. g.

*οὕτω δεῖ τὰς γνώμας ἔχειν, ὡς, ἐάν τι δέῃ, πλευστέον εἰς τὰς ναῦς αὐτοῖς ἐμβᾶσιν.*

Here, as usual, the personal pronoun *ἡμῖν* is omitted with *πλευστέον* (for *αὐτοῖς* here means *selves* agreeing with *ἐμβᾶσι*, and that with *ἡμῖν* understood,) and the whole is to be rendered *we must make up our minds, that we ourselves, if necessary,* WILL EMBARK *on board the vessels* AND *sail.*

3. The participle of the future is used to express the force of *in order to* in English; e. g.

*ταῦτα μαθὼν ὁ Κῦρος ἔπεμψε τὸν Γωβρύαν ἐποψόμενον—*
*Cyrus, having learned this, sent Gobryas in order to see—*
*τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα,*
*in order that he be punished.*
*τοὺς συμμάχους δεῖ σώζειν, καὶ τοὺς τοῦτο ποιήσοντας στρατιώτας ἐκπέμπειν, and to send forth troops in order to effect this.*

4. Certain verbs (which will appear in the examples) govern a participle, in cases where we should use a verb with *that*. As in other participial constructions, such a participle (regarded as a verb) has either the same subject as the preceding verb, and in that case is in the nominative,—or it has a different subject, and stands with the same in an oblique case, as an object more or less direct of the preceding verb.

a) Examples of the nominative, where, as usual, the proper subject word may be omitted.

*αἰσχύνομαι ταῦτα ποιῶν* or *ποιήσας I am ashamed, that I do,* or *have done this.* Whereas *αἰσχύνομαι ποιεῖν* would mean *I am ashamed to do this.*
*μέμνησο ἄνθρωπος ὤν remember that thou art a man.*
*οὐ συνίεσαν μάτην πονοῦντες they understood not that they laboured in vain.*
*διαβεβλημένος οὐ μανθάνεις; discernest thou not that thou hast been deceived?*
252 *ἐν ᾗ γὰρ αὐτὸς εὐδαίμων ἤδει γεγονὼς πολιτείᾳ, in which city he was conscious of having become happy,—οἶδα γεγονὼς* meaning *I know that I have become.*
*σκοπούμενος εὕρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος on reflection I found that I could not do this otherwise.* Isocr. (§ 140 Rem. 2.)

Hence too with a passive verb, e. g.
*ἐξελήλεγκται ἡμᾶς ἀπατῶν he is convicted of having deceived us.*
*ἀπηγγέλθη ὁ Φίλιππος τὴν Ὄλυνθον πολιορκῶν, it was announced, that Philip besieged Olynthus.*

b) Examples of the accusative.
*οἱ Πέρσαι διαμνημονεύουσι τὸν Κῦρον ἔχοντα φύσιν—the Persians relate that Cyrus had—,* from which passively *ὁ Κῦρος διαμνημονεύεται ἔχων.*
*οἶδα συνοῖσον τῷ τὰ βέλτιστα εἰπόντι I know that it will redound to his advantage, who shall give the best counsel,* (impersonal construction of *συμφέρει.*)

c) Examples of the genitive and dative.

*ἠσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων I perceived, that they thought themselves very wise.* *Σοφωτάτων* is for *σοφωτάτους* by the attraction mentioned § 143. 2. 2.

*μηδέποτε μετεμέλησέ μοι σιγήσαντι, φθεγξαμένῳ δὲ πολλάκις, it has never repented me, that I kept silence, but often that I spoke,* (from *μεταμέλει μοι* it repents me.) SIMONIDES.

*οὐδὲν διαφέρει τῷ κλέπτοντι, μέγα ἢ σμικρὸν ὀφελομένῳ, it differs not to the thief* (in his punishment), *whether he have stolen little or much.*

REM. 2. In such verbs as have the reflective pronoun, as *σύνοιδα ἐμαυτῷ I am conscious*, this participle may be in a twofold case; e. g.

*σύνοιδα ἐμαυτῷ σοφὸς ὤν.* PLATO.

*σαυτῷ συνήδεις ἀδικοῦντι.* DEMOSTHENES.

*ἑαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὤν.* GNOM. We might also say *κακοῦργον ὄντα.*

REM. 3. Also the verbs, which signify the cessation of an action, have a participle, where we employ the infinitive; e. g.

*ἐπαύσατε αὐτὸν στρατηγοῦντα ye have made him cease to be general.*

*οὐ λήξω χαίρων, I will not cease to rejoice.*

REM. 4. The participles of the verbs, from which a nominative 253
depends, as *εἶναι*, *καλεῖσθαι*, change this nominative commonly into the case in which they stand; e. g.

*ὑμῖν δὲ οὔσιν Ἀθηναίοις οὐ πρέπει to you, being Athenians, it is not becoming.*

*ἐπορεύοντο διὰ τῶν Μελινοφάγων καλουμένων Θρᾳκῶν*, where, in resolving the phrase, *Θρᾷκες* is the subject of *καλεῖσθαι.*

REM. 5. Sometimes that which in signification would be the chief verb, is made a participle, and depends on another verb, which itself takes the place of an adverb; e. g.

*τυγχάνειν (happen); ὡς δὲ ἦλθον, ἔτυχεν ἀπιών, as I came, he happened to be going.*

*λανθάνειν (to be concealed); ταῦτα ποιήσας ἔλαθεν ὑπεκφυγών having done this, he escaped unperceived;* or in respect to the subject itself, *τὸν φονέα λανθάνει βόσκων he feeds unconsciously his murderer; ἔλαθε πεσών he fell unobserved.*

*φθάνειν (to anticipate); ἔφθην ἀφελών I took it away just before.*

*διατελεῖν (remain); διατελεῖ παρών he continues to be present.*

*χαίρειν (rejoice); χαίρουσιν ἐπαινοῦντες they gladly praise.*

## § 146. CASE ABSOLUTE.

1. In the foregoing rules, the participle has depended on some of the nouns belonging to the leading verb of the sentence, and has been, of consequence, in the same case as those nouns. If a new noun be introduced as a subject, it is put with the participle in a case independent of the verb, and called *absolute*.

2. The most common instance is that, where a noun and participle are put absolute in the genitive. The original force of the genitive absolute was an expression of time, according to § 132. 5. 3. Now, as *νυκτός* means *by night time*, so also

*ἐμοῦ καθεύδοντος ταῦτα ἐγένετο* means *at the time that I slept, this happened.*

*πάντων οὖν σιωπώντων εἶπε τοιάδε while all men were silent, he spake as follows.*

*μετὰ ταῦτα κυμαίνοντος ἤδη τοῦ Πελοποννησιακοῦ πολέμου ἔπεισε τὸν δῆμον, Κερκυραίοις ἀποστεῖλαι βοήθειαν.*

Rem. 1. If this duration of time is ascertained by a historical person, the preposition *ἐπί* is often used with these genitives. Thus *ἐπὶ Κύρου βασιλεύοντος, Cyro regnante, in the reign of Cyrus.*

3. This construction is adopted not only to express time, but every idea expressed in English by *if, since, because, in that*, &c. e. g.

254 *ἐπικειμένων δὲ τῶν πολεμίων τῇ πόλει, λιμὸς ἥπτετο τῶν Ῥωμαίων while the enemies besieged the city, famine assailed the Romans.*

*τεθνηκότος τοῦ βασιλέως τῷ υἱῷ αὐτοῦ ἐνέτυχε inasmuch as the king was dead, he applied to his son.*

*θεοῦ διδόντος, οὐδὲν ἰσχύει φθόνος, if a god grant a gift, envy prevaileth not.*

*τούτων οὕτως ἐχόντων, βέλτιον ἔσται περιμένειν, since things are thus circumstanced, it will be better to wait.*

Rem. 2. If the noun be obvious from the context, the participle may stand by itself, in the genitive, as *παρόντα τὸν ἡγεμόνα ἠδοῦντο, ἀπόντος δὲ ἠσέλγαινον*, where there is an omission of *αὐτοῦ* with *ἀπόντος when he was absent.* The same holds of impersonals, as *ὕει it rains, ὕοντος as it rained.*

Rem. 3. In certain cases, nominatives and accusatives absolute are used. With such impersonals as *ἔξεστιν it is permitted, πρέ-*

*πει it is becoming* (see § 129 Rem. 3), the absolute case is always the nominative or accusative of the neuter participle, e. g.

*διὰ τί μένεις, ἐξὸν ἀπιέναι, why dost thou remain, when it is lawful to depart?*

Rem. 4. Datives absolute are also used, particularly in statements of time, e. g.

*περιόντι τῷ ἐνιαυτῷ πάλιν φαίνουσι φρουρὰν ἐπὶ τὴν Ἦλιν as the* YEAR *elapsed, they make another demonstration against Elis.*

To this rule may be reduced such datives joined to the verbs *εἶναι* or *γίγνεσθαι*, as these, viz.

*εἴ σοι ἡδομένῳ ἐστί if it be agreeable to thee.*

*εἴ σοι βουλομένῳ ἐστί if it be according to thy wish.*

Rem. 5. When an expression indicates a reason in the mind of a third person, why he does a thing, this is commonly done with the conjunction *ὡς* or *ὥσπερ*, and accusatives or genitives absolute; e. g.

*ἐσιώπα, ὡς πάντας εἰδότας* or *πάντων εἰδότων, he held his peace, because all knew* &c.

*οἱ πατέρες εἴργουσι τοὺς υἱεῖς ἀπὸ τῶν πονηρῶν ἀνθρώπων, ὡς τὴν τούτων ὁμιλίαν διάλυσιν οὖσαν ἀρετῆς, fathers restrain their children from bad men, as intercourse with them is the destruction of virtue.*

*ἐπικελεύει μουσικὴν ποιεῖν, ὡς φιλοσοφίας μεγίστης οὔσης μουσικῆς.*

*τῶν ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ τούτων οὐ γιγνομένους φίλους, they neglect their brothers, as if no friends could be formed from them.*

## THE PARTICLES.

### § 147. ADVERBS.

1. Adverbs derived from adjectives, especially comparatives and superlatives, govern the same case as their adjectives; as *ἀξίως ἡμῶν πολεμήσομεν we will wage war worthily of ourselves;* 255
*μάλιστα πάντων most of all; οἱ πένητες τῶν εὐδαιμόνων μᾶλλον δύναται ἐσθίειν τε καὶ καθεύδειν better than the rich.* See § 132. 4. e.

2. Adverbs approaching the nature of prepositions, govern the case of the preposition which they resemble, as *ὁμοῦ* and *ἅμα together* govern a dative, (like *σύν with*,) and are sometimes used as adverbs, sometimes as prepositions. Thus all prepositions may properly be called adverbs.

Adverbs of *time* and *place* in like manner govern the *genitive;* as ἐγγύς *near* (ἐγγύς τινος), χωρίς *apart, without,* δίχα *twofold, separate, without,* εὐθύ *obviam, towards.*

3. Other adverbs are related to verbs and whole sentences, and in this way connect two sentences; especially the relative adverbs, as παρέσομαι ὁπότε κελεύσεις *I shall be present,* WHEN *you command it.* This is the origin of conjunctions, and strictly speaking, every particle connecting in this manner, should be called a conjunction, especially if it has an influence on the verb (like that of the preposition on the noun), and according to circumstances governs a mode depending upon it. Thus ἄχρι or μέχρι and ἕως govern the subjunctive or optative mode, when uncertainty is expressed, as περιμενῶ ἕως or μέχρις ἂν ἔλθῃ *till he come;* but when certainty is expressed, the indicative, as ποίησον τοῦτο ἕως ἔτι ἔξεστι *do this so long as it is still lawful.*

REMARK. Πλην signifies *except,* and may be connected with phrases, as πλην εἰ *except if.* It also governs the genitive, as πλὴν πάνυ ὀλίγων *with the exception of very few.*

4. It has already been observed, § 125. 5, that particles joined with the article become nouns.

## § 148. PREPOSITIONS.

1. The following are the most common prepositions, expressing the most general notions of place, viz.

ἀντί, ἀπό, ἐξ (ἐκ), πρό governing the genitive
ἐν, σύν (ξύν) the dative
ἀνά, εἰς, ὡς the accusative
διά, κατά, ὑπέρ the genitive and accusative
ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό the genitive, dative, and accusative.

2. Those prepositions which govern different cases, answer, for the most part, to the question *whither* with the accusative, and to the question *where* with the dative. The genitive admits of various significations, though more or less connected with the idea *out of, from.*

Rem. 1. Of the foregoing prepositions, the easiest and simplest, in respect to meaning, are these, viz.

*ἀπό*, *from*, *ἐξ out of*
*εἰς to* or *into*, in answer to the question *whither?*
*ἐν in*, in answer to the question *where?*
*πρό before*, *σύν with*.

For most of the significations which these prepositions bear, 256
(with the exception of some peculiarities which the course of study will teach,) admit of being reduced to the leading idea here assigned to them respectively; as when *ἐξ* implies the *reason* and is rendered *on account of*, e. g.

*ἐκ τούτου on account of that*, (*therefore*).

Or when it signifies mere sequence of time, e. g.

*νῦν γελῶμεν ἐκ τῶν πρόσθεν δακρύων.*

So when *εἰς*, like the Latin *in*, has the force of *against*, or merely indicates reference or relation, e. g.

*τῶν εἰς πόλεμον ἐπιστήμων ἐστίν.*

Or finally, when *πρό* has the force of the Latin *pro* or the English *in behalf of*, e. g.

*διακινδυνεύειν πρὸ τοῦ βασιλέως.*

In all these cases the connexion of the modified meaning of the preposition with its original signification is obvious.

Rem. 2. On the other hand, the following are more arbitrary and difficult to remember.

*Ἀνά* signified at first *on*, (comp. *ἀνώ* and its compounds.) But its most common signification in prose is *in*, *upon*, *through*, understood of some large space or time; e. g.

*ἀνὰ πᾶσαν τὴν γῆν in the whole earth.*
*ἡ φήμη ἦλθεν ἀνὰ τὴν πόλιν the report prevailed through the whole city.*
*οἱ ἀνὰ τὸ πεδίον those throughout the plain.*
*ἀνὰ πᾶσαν τὴν ἡμέραν throughout the whole day.*

*Ἀντί*, as a single preposition, has lost its original signification of *against* (see Rem. 8 below), and most frequently signifies *instead*, *for*, in the ideas of *change*, *exchange*, *purchase*, *value*, &c.

*Διά τοῦ*, *through*, spoken of *space* and *the means*; *διὰ τόν*, *on account of*; e. g.

*διὰ Λακεδαιμονίους ἔφυγον they were banished on account of the Lacedemonians.*
*διὰ σὲ ἦλθον I came on thy account.*

*Διά* with the accusative also expresses *through*, when it signifies *cause*; e. g.

*διὰ τοὺς θεοὺς εὖ πράττω through the gods I am prosperous.*

*Μετὰ τόν*, *after* (*post*)— *μετὰ τοῦ*, *with* — *μετὰ τῷ*, only in the poets, *among* (*inter*).

*Ἀμφί* and *περὶ τόν* signify *about*; which lies at the bottom of all merely approximating specifications, e. g.

*ἀμφὶ τὰ ὄρη ἐγένετο he was about the mountains.*

For the idea *ἀμφὶ* or *περὶ τί* or *τινὰ ἔχειν* or *εἶναι, to belong to* or *to be occupied about something*, see below § 151.

*Περὶ τῷ*, with the idea of care *for* something, is attached to verbs of *fear, anxiety, confidence*, or *contention*. *Ἀμφί* and *περὶ τοῦ* signify *of* (*de*), *concerning*, (as *to speak of.*) So too *φοβεῖσθαι, φιλονεικεῖν περί τινος*. *Ἀμφί*, however, is far less common than *περί* in this sense.

*Ὑπὲρ τόν, over, farther, beyond*, (*supra, ultra,*)—*ὑπὲρ τοῦ, over, above*. This last receives the modified meaning of *instead, in behalf of*, particularly in a sense of *defence, care*, e. g.

*πράττειν, εἰπεῖν ὑπὲρ τοῦ κοινοῦ, to act, to speak in behalf of the public.*

*ἀποθανεῖν ὑπὲρ τοῦ φίλου to die for his friend.*

257 Rem. 3. That the genitive inclines to the idea of *from, departure*, &c. is plain from *παρά, πρός* and *ὑπό*. These prepositions with the dative and accusative retain their peculiar significations, but with the genitive, they are all three most commonly to be translated by *from*. The following instances of their use deserve particular remark, viz.

*παρὰ τόν, to ;* but in answer to the question where, *near* or *next to.*

Besides this it has the signification of the Latin *praeter, besides, beyond ;* e. g.

*ἔχειν ὄψον παρὰ τὸν ἄρτον besides the bread to have meat.*

*ἐπόνει παρὰ τοὺς ἄλλους he laboured more than others.*

*ταῦτά ἐστι παρὰ τοὺς τῶν θεῶν θεσμούς this is against the divine laws.*

*παρὰ δόξαν against expectation*, (praeter opinionem.)

*Παρὰ τῷ* means simply *with ;—παρὰ τοῦ* means *from*, after verbs signifying *come, bring, receive, learn*, &c. and sometimes after the passive.

*Πρός, to, with*, has the accusative rather in answer to the question *whither*, and the dative in answer to *where ; πρὸς τόν* moreover, means *against* in every signification ; *πρὸς τοῦ on the part of*, after verbs signifying *hear, receive praise or censure*, and often after the passive. It is also used in *obtestation*, as *πρὸς τῶν θεῶν by the gods.*

*Ὑπὸ τόν under*, both *to* a place and *in* it ; *ὑπὸ τῷ under, in* a place ; *ὑπὸ τοῦ from*, after passives, and actives involving a passive sense, as *πάσχειν*. So also

*θανεῖν ὑπό τινος to die by means of.*

*μαθεῖν ὑπ' ἀνάγκης to be taught by necessity.*

Even actions may in this way assume a passive form, as *ἐποίησε τοῦτο ὑπὸ δέους from fear.*

Rem. 4. The greatest attention is due to the prepositions *ἐπί* and *κατά*, with respect to which, though observation of the single

cases of their use must be resorted to, the following principles prevail, viz.

Ἐπί has for its leading idea *on;* and in answer to the question *where* most commonly governs the genitive, though sometimes the dative, (as ἐφ' ἵππου ὀχεῖσθαι and Κῦρος ἐφ' ἵππῳ ἐπορεύετο); in answer to the question *whither*, the accusative, (as ἐπὶ λόφον τινὰ καταφεύγει *he flies to a certain hill.*) But at the same time it is applied in a more general sense for *at* or *in*, and, in answer to the question *whither*, for *towards* or *to*, whenever the connexion of the sentence sufficiently indicates the more exact idea of these expressions; and with the accusative it particularly denotes a certain direction *to* or *towards*. But besides this, it governs the genitive after the question *whither*, meaning *towards*, *to*, e. g.

ἐπορεύοντο ἐπὶ Σάρδεων.
ἀνήγοντό (*they sailed*) ἐπὶ τῆς Χίου.
ἀπέπλευσεν ἐπ' οἴκου.

Ἐπὶ τοῦ often fixes a time by a cotemporaneous person or thing, e. g.

ἐφ' ἡμῶν *in our days.*
ἐπὶ τῶν ἡμετέρων προγόνων.

Ἐπὶ τῷ, in denoting place, signifies *hard by*, e. g.

ἐπὶ τῇ τάφρῳ *on the verge of the ditch.*
πύργους ἐπὶ τῷ ποταμῷ ᾠκοδόμει.

It also expresses *in addition to*, like πρός, e. g. 258

ἐπὶ πᾶσι τούτοις πληγὰς ἐνέτεινέ μοι.

Very often it expresses *design* and *condition*, e. g.

παρασκευάζεσθαι ἐπί τινι *to prepare one's self for any thing.*
ἐπ' ἐπαίνῳ πόνον ὑπεδύετο.
ἐπὶ τούτοις εἰρήνην ἐποιήσαντο *on these conditions they made peace.* Compare below § 151, ἐφ' ᾧ.

Finally ἐπὶ τῷ expresses *power*, in such phrases as

ἐφ' ἡμῖν ἐστι *it is in our power.* See § 143 Rem. 1.

The accusative also often expresses the *design*, the *end*, but with a distinction like the following, viz.

ἐλθεῖν ἐπὶ τοῦτο *to come to effect this.*
ἐλθεῖν ἐπὶ τοῦτο *to come after this* (i. e. to take this).

Κατά. The leading signification of this preposition, (as appears from the comparison of κάτω and the compounds,) is *from;* with the genitive *down from;* e. g.

κατὰ τῶν πετρῶν ῥίπτειν τινά *to cast one down from the rocks.*
ἤλλοντο κατὰ τοῦ τείχους.

More frequently κατὰ τοῦ occurs in the sense of *to*, *against*, chiefly with verbs signifying *speak*, *think*, &c. e. g.

εἰπεῖν τὸ ἀληθὲς κατά τινος *to speak the truth against any one.*

Κατὰ τόν, spoken of a place, expresses the *being in a place*, in the most general sense, without more particular specification, e. g.

*κατὰ γῆν καὶ κατὰ θάλατταν by land and sea.*
*οἱ κατὰ τὴν Ἀσίαν ὑπὸ βασιλεῖ ὄντες those in Asia subject to the king.*

Κατὰ τόν expresses therefore every modification of time, place, and relation, resulting from the ideas themselves, e. g.

*οἰκοῦσι κατὰ κώμας they dwell in villages* (vicatim)
*ἐσκήνουν κατὰ τάξεις they encamped in divisions.*
*ταῦτα μὲν ἐγένετο κατὰ τὴν νόσον this happened during the disease.*
*κατὰ ταύτην τὴν διαφορὰν ὄντων Λακεδαιμονίων πρὸς τοὺς Ἀθηναίους the Lacedemonians being at this variance with the Athenians.*
*αἱ κατὰ τὸ σῶμα ἡδοναί corporeal pleasures.*
*κατὰ πάντα τετρύχωνται they are in every thing exhausted.*

Very often is *κατά* used to express the Latin *secundum, according to*, e. g.

*κατὰ τοῦτον τὸν λόγον ἄμεινόν ἐστιν οὕτως according to this discourse it is better thus.*
*κατὰ Πλάτωνα according to Plato.*
*κατὰ τὴν κάθετον according to the plumb-line.*
*ποιησω κατὰ τὰ τοῦ βασιλέως γραμματα I will act according to the rescript of the king.*
*δέομαι αὐτοῦ κατὰ πάντα τρόπον I have need of him in every way.*

Rem. 5. The preposition *οἷς* must not be confounded with the adverb or conjunction *ὡς*. It signifies *to*, in reply to *whither?* and always refers to *persons*; e. g.

*εἰσῆλθεν ὡς ἐμέ he came in to me.*
259 *ἀνηχθησαν ὡς βασιλέα they travelled to the king.*

This preposition never enters into composition with a verb.

Rem. 6. The case after the preposition is sometimes omitted, when it would require to be repeated from what precedes; the preposition thus used stands adverbially. In prose the Greek language permits this only with *πρός*, as *καὶ πρός, πρὸς δέ, moreover, and further, besides.*

Rem. 7. That prepositions in the *anastrophe*, that is, with change of accent, sometimes follow their case, and sometimes stand for the compounds with *εἶναι* has already been observed above in § 117. 2.

Rem. 8. Prepositions in composition have in general their original signification. The compounds of *ἀντί*, however, have mostly the signification *against*, as *ἀντιτάττειν to array against, ἀντιλέγειν contradict*; those of *ἀνά to ascend*, and those of *κατά to descend*, as *ἀναβαίνειν, καταβαίνειν.*

Of significations more or less remote from the primitive meaning of the word, the following deserve remark, viz.

*ἀμφι-* with the idea of *two sides*, as *ἀμφίβολος equivocal*, *ἀμφίστομος opening on both sides.*

*ἀνα-* means often *back*, as *ἀναπλεῖν to sail back.*

*δια-* acquires the idea of the Latin *dis*, *apart*, as *διασπᾶν to sunder*, *διαζευγνύναι disjungere*, *to separate.*

*κατα-* most frequently has the idea of *completion*, as *κατα-πράττειν perficere*, *to accomplish*, *to fulfil ; στρέφειν to turn*, *καταστρέφειν to turn around ; πιμπράναι to burn*, *καταπιμπράναι to consume.* Hence it has come to express the idea of *destruction*, as *κατακυβεύειν τὴν οὐσίαν to waste a fortune at dice.* In both cases it corresponds to the Latin *per* in composition.

*μετα-* is used to express the idea of *change* and *transposition*, (the Latin *trans*), as *μεταβιβάζειν to bring to another place*, *μετανοεῖν to change opinion*, *to repent.*

*παρα-* from its signification of *praeter* in some compounds implies *failure*, and *falsity*, as *παραβαίνειν τοὺς νόμους to break the laws*, *παροράν to overlook*, *παράσπονδος a violator of truce*, (*σπονδαί.*)

## § 149. NEGATIVES.

1. The Greek language has two simple negatives, *οὐ* and *μή*, from which all the more qualified negatives are formed by composition. Every proposition, however, containing one or more of these qualified negatives is, in general, affected in the same way as if the simple negatives only, of which it is compounded, occurred in it. Every thing therefore, about to be affirmed of *οὐ*, holds equally of *οὐδέ*, *οὐδείς*, *οὐδαμῶς*, &c. and the same with respect to *μή*, *μηδείς*, &c.

2. But between *οὐ* and *μή* and their respective compounds, there is a total difference of use, which requires for its comprehension an exact observation of the classical writers ; but of which the foundation is as follows.

a) *Οὐ* is the direct independent negation, which utters, without reference to any thing else, the judgment or decision of *denial ;* as *οὐκ ἐθέλω I will not*, *οὐ φιλῶ I love not*, *οὐκ ἀγαθόν ἐστιν*, *οὐδεὶς παρῆν* &c. A direct negation of this kind can never be expressed by *μή* or its compounds. Such a denial may, however, be 260
expressed as uncertain, as *οὐκ ἂν βουλοίμην I would not wish ;* or

it may be interrogatively expressed, as *διά τι γὰρ οὐ πάρεστι*; *why is he not present?*

b) *Μή*, on the other hand, is uniformly a *dependent* negative. It is therefore used in all propositions where the negation is represented not as a fact, but as something dependent on the conception of a subject. It is accordingly the necessary particle in negative *conditions* and *premises*, as *οὐ λήψομαι, εἰ μὴ σὺ κελεύεις*. And thus *μή* is always used with *εἰ, ἐάν, ἤν, ὅταν, ἐπειδάν, ἕως, ἄν*, &c. since all these represent a fact, not as such, but as a supposition or assumption. On the other hand *ἐπεί, ἐπειδή*, (*since, after that*), take *οὐ*, because they always refer to actual facts, as *μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμι, kill me not, as I am not the brother of Hector.* Homer. Dependent also is every proposition implying *design;* and hence *μή* is used after *ἵνα, ὡς, ὅπως, ὥστε*, whenever these particles have that import.

c) *Μή*, without any such particle, and standing by itself, expresses *design, wish, prayer, prohibition*, in cases, where the Latins use *ne* and not *non*.

d) In the multitude of cases, in which *μή* is used after relatives, with infinitives, and participles, it is commonly easy to point out the *dependent* or *conditional* character of the negation.

3. When *μή* expresses a *wish*, it has always the optative, as *μὴ γένοιτο, μὴ ἴδοις τοῦτο*. In *negative prayers and commands*, it takes the present tense or the aorist, according as the action is conceived of as permanent or momentary, (which however is often arbitrary, according to § 138. 5.) with this rule, viz. That with the *present* it takes only the *imperative* mode, with the *aorist* only the *subjunctive*, as *μή με βάλλε*, or *μή με βάλῃς*.

4. The expression of a fear, which is positive in English, is made negatively in Greek as in Latin, *δέδοικα μή τι πάθῃ, vereor ne quid accidat illi, I fear lest somewhat befal him.*

It is obvious from § 140. 2, 3, that this subjunctive in connection with the past time and in dependent clauses passes into the optative.

Rem. 1. Sometimes the verb, which expresses the fear or the warning, remains in the idea, and *μή* in this case makes of itself a proposition, e. g.

*μὴ τοῦτο ἄλλως ἔχῃ I fear lest this be otherwise.*

5. *Μή* is often only an emphatic particle of interrogation (whose negative quality is extinguished), somewhat stronger than *μῶν*, as *μὴ δοκεῖ σοι τοῦτο εἶναι εὖ ηθες; does this seem to thee foolish?* 261

On the other hand, *οὐ* is the negative question, when the asker wishes to be understood as affirming the proposition; as *οὐ καὶ καλόν ἐστι τὸ ἀγαθόν*; *is not the good also fair?* This question expects *yes* in reply; while the question by *μή* commonly expects *no*.

6. When to a proposition already negatived, other conditions of a general nature are to be attached, such as *ever*, *any body*, *any where*, it is usual to do this by compounds of the same negative term, e. g.

*οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδείς no man has any where done this.*

*τἆλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει.* PLATO.

Thus also to the negation of the whole is attached, in the same sentence, the negation of the parts, e. g.

*οὐ δύναται οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν τοὺς φίλους.*

So that two negatives do not (as in Latin) cancel each other. On the contrary they strengthen each other.

REM. 2. To this last principle there are some exceptions deserving of note, as the phrase *οὐδεὶς ὅστις οὐ* (*nemo non*); e. g.

*οὐδεὶς ὅστις οὐ ποιήσει nemo non faciet, there is no one who will not do this.*

*οὐδενὶ ὅτῳ οὐκ ἀρέσκει nemini non placet.*

## § 150. OF SOME OTHER PARTICLES.

1. The use of the particles in Greek is so various and in part so difficult, that the most important will here be given.

*ὡς*, as a *relative adverb*, has the following significations, viz. 1) *as*, *so as*, *as if*; hence 2) of time, as *ὡς δὲ ἦλθον, οὐ παρῆν as I came, he was not present.* 3) It strengthens the *superlative*, particularly in adverbs, as *ὡς τάχιστα as quick as possible*, and of some adverbs, the *positive*, as *ὡς ἀληθῶς certainly.* 4) *about*, as *ὡς πεντήκοντα about fifty.*

As a *conjunction*, it signifies 1) *that*, as *πάντες ὁμολογοῦμεν, ὡς ἡ ἀρετὴ κράτιστόν ἐστι.* 2) *in order that*, with the subjunctive, optative, or future indicative. 3) *so that*, with the infinitive, (commonly *ὥστε*,) see § 141. 4. 4) *inasmuch as*, (see § 146 Rem. 5.) 5) *quippe*, *for*, as *κράτιστον ἔσται* 262

*συγχωρῆσαι, ὡς σὺ δοκεῖς οὐκ ἀφήσειν με, it will be best for me to yield, for it appears that thou wilt not give me up.*

For the *preposition* ὡς see § 148 Rem. 5.

ὥς with the accent (see § 116. 4) for οὕτως, is very common with the poets, particularly the Ionics. In prose it is chiefly used only in the phrases καὶ ὥς *and even thus*, and its opposite οὐδ' ὥς *nor thus.*

ὅπως, as an adverb, means *as;* as a conjunction, *in order that.*

ἵνα, as an adverb, *where;* as a conjunction (§ 140. 2) also *in order that*, as ἵνα τί *wherefore?* as it were '*in order that what?* [*should happen*].'

ὥστε *so that*, commonly with the infinitive (§ 141. 4 and § 133 Rem. 2.) With the other modes it means the same, but may be rendered *therefore, itaque.*

ὅτι *that*, used before words quoted without change, as ἀπεκρίναιο, ὅτι βασιλείαν οὐκ ἂν δεξαίμην, *he answered—I will not &c.*

ὅτι also signifies *because*, elliptically for διὰ τοῦτο ὅτι, or the abbreviation of this phrase, διότι. It strengthens all superlatives, like ὡς, as ὅτι μέγιστος *as great as possible*, ὅτι μάλιστα, &c.

τοὕνεκα (this is an epic form) *therefore.* Οὕνεκα 1) *wherefore.* 2) as a conjunction, *because*, (for τοῦ ἕνεκα, οὗ ἕνεκα.)

εἰ *if;* in the indirect question, *whether,* (see § 140. 5.)

After θαυμάζω and some other verbs of the affections, εἰ should properly signify *if*, and be used of doubtful things; but Attic caution, unwilling to assert too positively, uses this conjunction, not for probable things only, but even for those which are entirely certain, and so it stands for ὅτι, e. g.

Σωκράτης ἐθαύμαζεν, εἰ μὴ φανερὸν αὐτοῖς ἐστιν, ὅτι οὐ δυνατόν ἐστι τοῦτο (*he wondered that—*).

εἰ καί with the indicative, *although.* On the other hand, καὶ εἰ and κἂν εἰ, *unless, even if.*

εἴτις, εἴτι, properly *if any one, if any thing.* This word, however, is used as wholly synonymous with the pronoun ὅστις, for great emphasis, as ἔφθειρον εἴτι χρήσιμον ἦν ἐν τῷ πεδίῳ.

εἰ γάρ is an optative exclamation, for which we otherwise find εἴθε, *O that!*

ἐπεί *after, then.* 2) *quoniam, since*, Fr. *puisque.* Before questions and imperatives, it has the force of *for*, as ἐπεὶ πῶς ἂν διακρίνοιμεν αὐτό *for how then could we distinguish it?* ἐπεὶ θέασαι αὐτός *for see yourself &c.*

ὅπου *where.* 2) as a conjunction, *siquidem, since.*

ἄν (poetically κέ, κέν) see § 140. 7 seq.

263 ἐάν, ἤν, ἄν—ὅτάν, ἐπειδάν, see ibid.

ἐάν, particularly after verbs that signify *to investigate, to see.*

has the force of the Latin *an ;* as *σκόπει ἐὰν ἱκανὸν ᾖ see if it be adequate.*

ἦ *or*, which signification it always retains in questions, e. g.
*οὕτως ἐστίν· ἦ οὐκ οἴει ; is it so ? or thinkest thou not ?*
*τί τοῦτ' ἐρωτᾷς ; ἦ οὐ δῆλον, ὅτι—why dost thou ask this ? or is it not plain, that— ?*
In comparisons it signifies *than*, *quam*, e. g.
*σοὶ τοῦτο μᾶλλον ἀρέσκει, ἢ ἐμοί, this pleases thee better than me.*
Wholly different is

ἦ whose original signification is *certainly*, but which is commonly only a sign of interrogation *num ?*

καί and τέ have the same significations in reference to each other, as *et* and *que.* When τέ precedes καί, the former signifies *not only*, the latter *but also ;* e. g.
*αὐτός τε τύραννος ἐγένετο, καὶ τοῖς παῖσι τὴν τυραννίδα κατέλιπεν.*

καί and δέ in one clause (but separated from each other in prose) signify *and also ;* e. g.
*νῦν περὶ ψυχῶν τῶν ὑμετέρων ἐστὶν ὁ ἀγὼν καὶ περὶ γυναικῶν δὲ καὶ τέκνων the contest is now for your own lives and also for your wives and children.*

δέ *but*, has by no means always a *disjunctive* signification. In most cases it is merely a *particle of transition* to something else, where in English either simply *and*, or nothing whatever is used. For the Greeks use it, where no other particle could be used, to avoid the entire want of connexion between two sentences.

μέν and δέ are two particles referring to each other, of which the same may be observed as of δέ alone. They form a connexion like that of *indeed—but*, but are continually employed in Greek, where no such opposition of ideas is intended, as would be expressed in English by *indeed* in the protasis and *but* in the apodosis of a sentence. Nay, it is not unusual in the Greek, for a section or even a book to end itself thus, *καὶ ταῦτα μὲν οὕτως ἐγένετο.* In which case, the following section or book would begin *τῇ δ' ὑστεραίᾳ on the next day.*

The mode of division by ὁ μέν—ὁ δέ, or ὃς μέν—ὅς δέ, 264
which has its origin in this opposition of particles, has been treated above, § 126. Similar modes of division are formed by aid of the adverbs united with the same particles ; and not only are the demonstrative and relative forms, but even the indefinite, thus used ; ποτὲ μέν—ποτὲ δέ, *now—now*, or *at this time—at that.* So also τοτέ or ὁτέ (for τότε and ὅτε) and τῇ μέν—τῇ δέ, or πῃ μέν—πῃ δέ, ἔνθα μέν—ἔνθα δέ &c. With respect to all such constructions, it may be observed, that ὁ μέν, ὁ δ' οὔ, sometimes stands alone without a verb, with

reference to a preceding proposition, in which case the *μέν* contains a kind of affirmation in itself; e. g.

*πάντας φιλητέον, ἀλλ' οὐ τὸν μέν, τὸν δ' οὔ, all are to be loved, and not this one, indeed, but that one not.*

*παρῆσαν οὐχ ὁ μὲν ὁ δ' οὔ· ἀλλὰ πάντες, they were present, not this one to be sure, and that one not, but all.*

*οὔτε* and *μήτε*,

*οὐδέ* and *μηδέ*. Both these forms express negation in connexion, and correspond to the Latin *neque*. They signify 1) *and not.* 2) *οὔτε* or *μήτε* repeated *neither—nor.*

The forms *οὐδέ μηδέ* signify also 1) *nor*, 2) *not even*, which last signification they uniformly have, in the middle of a clause.

*ἀλλά* is *δέ* strengthened. It is often used emphatically where no single corresponding word in English can be given.

*γάρ for*, always follows other words, like the Latin *enim*. It has an extensive elliptical use requiring a reference in idea to small phrases, such as "I believe," or "no wonder," understood.

*οὖν therefore*, follows other words. Of *οὖν* appended (as *ὅστις-οὖν*, &c.) see § 80. 1. and § 116. 7. Here are to be remarked the following, viz.

1) *οὐκοῦν* properly an interrogative of inference, as *οὐκοῦν εὐηθες τοῦτο; is not this then foolish?* Often, however, the interrogative force and with it the negation vanishes, and *οὐκοῦν* is to be translated simply *therefore*, and begins a clause.

2) *οὔκουν* is the strengthened negation. In the signification *therefore not* (without a question,) it is better to write *οὐκ οὖν.* 265

*αὖ again.* 2) *on the other side, vice versâ.* 3) *farther, then too.*

*πρίν before*, is a comparative in signification, and therefore, when it refers to another proposition, takes the particle *ἤ*, commonly with an infinitive, as *πρὶν ἢ ἐλθεῖν ἐμέ before I came.* The *ἤ* however is often omitted, and *πρίν* becomes itself a conjunction, *πρὶν ἐλθεῖν ἐμέ.* But *πρὶν ἂν ἔλθω* refers to the future.

*νῦν δή just now*, and with preterites *just before.*

*πώ* and *πώποτε* glance at past time, and commonly stand with negatives; *οὔπω, μηπω not yet; οὐδεπώποτε, μηδεπώποτε, never yet;* from which negatives, however, they may be disjoined by other intervening words. The idea *thus far, hitherto*, prevails in all these phrases. Thence *οὐδέποτε* means *never* in general, and in reference also to the future; *οὐδεπώποτε never*, only in reference to the past.

*ἔτι* alone signifies *yet, farther;* and with the negatives *οὐκέτι, μηκέτι, no more, no longer.*

μά and νή are particles of *obtestation*, always governing the accusative of the object sworn by, as νὴ Δία *by Jupiter*. Νή is always an affirmative oath; μά, on the contrary, is attached both to affirmative and negative obtestations, as ναὶ μὰ Δία, and οὐ μὰ Δία. When, however, it stands alone, it is negative, μὰ Δία, *no, by no means*.

2. These and other particles have an extensive use, which must be learned by individual observation. The older grammarians speak of *expletive particles;* but an *expletive use* of particles is the most that should be assumed. There are, in all languages, particles conveying shades of meaning so delicate as to prevent a translation, but not imperceptible to the skilful reader. The Greek language is preeminent for particles of this kind; and though their force must be left to be learned by careful study, the following observations may be of use.

γέ (enclitic) properly signifies *at least*, in which sense γοῦν is more common. Besides this, it is almost always used whenever a single object or a part is named with reference to the whole or a greater number. For this reason it is often appended to ἐγώ (ἔγωγε,) whereby the individual thinks of himself in distinction from the mass, as it were, *I for my part*. It may often be translated by *certainly*. 266

ἄρα never stands at the beginning of the clause. It means, 1) and most frequently *therefore;* 2) where it appears expletive, it has a shade of meaning like *in the nature of things, of course, ex ordine, rite*. Hence it serves to mark the transition to an expected proposition. 3) After εἰ, ἐάν, it signifies something like *perhaps*.

The interrogative ἆρα, always placed at the beginning of the clause, signifies *num?*

τοί (enclitic) is properly an ancient form of the dative for τῷ and means *in consequence of*, which signification, though it has vanished in the single word, remains in composition, as τοιγάρ, τοιγάρτοι, τοιγαροῦν. Τοίνυν is used when in a conclusion or inference an idea like *and now I say further, but now*, is introduced. The τοί, which stands alone, retains the power of strengthening or rendering emphatic.

καίτοι *and certainly*. 2) *and doubtless, and yet, indeed*. 3) *although*.

μέντοι *certainly;* hence 2) *but, however*, a stronger expression of δέ.

δή properly *now*, for which ἤδη is commonly used; whence it is used in various ways to strengthen the power of a phrase.

as ἄγε δή *come on then*, τί δή *what then?* After *relatives*, as ὅστις δή, οπου δή,* it adds generality to the *ever; whosoever, wheresoever.*

μήν a confirmative particle *truly.* 2) *But certainly, however,* and γὲ μήν *certainly but.* It is therefore also a strengthened δέ. Καὶ μήν *immo, yea*, and in contradiction *atqui, and yet.*

After interrogatives, which follow a negative of the interlocutor, μήν is used to signify *then*, as πότε μην; *when then?* τίς μήν; *who then?* (that is, *who else?*) τί μήν; *why not?*

ἦ μήν is the common form of swearing or asseveration, sometimes with the indicative, e. g.

ἦ μὴν ἐγὼ ἔπαθον τοῦτο *I protest that I suffered this.*

267 Sometimes with the infinitive, depending on other verbs; e. g.

ὄμνυμι, ἦ μὴν δώσειν *I promise solemnly to give.*

ὑπεδέξατο ἦ μὴν μὴ ἀπορεῖν αὐτοὺς τροφῆς *he promised solemnly that they should not want food.*

οὐ μήν *but not;* 2) a negative asseveration corresponding to the affirmative ἦ μήν.

νύ, νύν (short and enclitical, except in the Ionic dialect used only in the poets,) properly synonymous with νῦν, more commonly, however, equivalent to οὖν *now, therefore.*

πέρ (enclitic) *altogether;* hence ὥσπερ properly means *altogether as;* καίπερ *although indeed*, in which sense πέρ alone often stands.

ποτέ (enclitic) *ever;* in questions it has an expression of admiration, as τίς ποτέ ἐστιν οὗτος *who may this be?*

που (enclitic) *any where;* 2) *perhaps.*

## § 151. VARIOUS PHRASES.

ἀλλ' ἤ *nisi, except, but.*

ὅτι μή after a negation *except, but.*

μήτι γε *nedum.*

οὐχ ὅτι and μὴ ὅτι, οὐχ οἷον, οὐχ ὅσον and οὐχ ὅπως. All these phrases have, in the main, the same signification. Originally a verb was omitted with the negation, as οὐ λέγω *I say not that*, &c. or μὴ ὑπολάβῃς *think not that*, &c.

a) If another proposition follow with ἀλλά, all the phrases just given signify *not only.*

b) If ἀλλ' οὐδέ (*but not even*), they all mean *not only not.*

c) If the other proposition precedes, and οὐχ ὅτι, &c. follow, it means *not to mention, nedum.*

* Usually written separate; but, when πότε is added, more commonly as one word. See § 80 Rem. 1. and § 116. 7.

ὅσον οὐ or ὁσονού, *tantum non*, *nearly*, *almost*, as τὸν μέλλοντα καὶ ὁσονοὺ παρόντα πόλεμον *the approaching and only not existing war.*

ὅσος, in θαυμαστὸν ὅσον, resembles the Latin *mirum quantum*, i. e. *so much that it is to be wondered at*, i. e. *very much.* In like manner, it precedes or follows superlatives of quantity, as πλεῖστα ὅσα or ὅσα πλεῖστα, *quamplurima*, *as many as possible.*

ἀνθ' ὧν stands (according to the rule in § 144. 5) for ἀντὶ ἐκείνων ἅ, as λαβὲ τοῦτο, ἀνθ' ὧν ἔδωκάς μοι, *take this in return for what you gave me.* It is also used for ἀντὶ τούτου ὅτι *for that*, as χάριν σοι οἶδα, ἀνθ' ὧν ἦλθες *I thank thee for that thou camest.* In like manner, 268

ἐφ' ᾧ properly stands for ἐπὶ τούτῳ ὅ, commonly, however, for ἐπὶ τούτῳ ὡς, and since ἐπί with the dative carries an intimation of *connexion* (§ 148 Rem. 4.) ἐφ' ᾧ signifies *under the condition that*; as λέξω σοι, ἐφ' ᾧ σιγήσεις *I will tell thee, on condition thou keep it secret.*

ἐφ' ᾧτε is, in like manner, used for ἐπὶ τούτῳ ὥστε. It has, however, commonly an infinitive with it; e. g.

ἡρέθησαν ἐφ' ᾧτε συγγράψαι νόμους *they were chosen on the condition that they should make laws.*

ἕστε (not ἑς τε, for it stands for ἐς ὅτε) *till*, *so long as.*

οἷος, before an infinitive, *so constructed that*, &c. e. g.

οἱ πρόσθεν ὀδόντες πᾶσι ζῴοις οἷοι τέμνειν εἰσίν, οἱ δὲ γόμφιοι οἷοι παρὰ τούτων δεξάμενοι λεαίνειν, *so constructed as to cut—as receiving from them to grind.*

οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν *he was not one calculated to profit by any thing.*

οἷός τε (or οἵοστε, οἱόστε) means, of persons, *able*; of things, *possible*, e. g.

οἱόστέ ἐστι πάντ' ἀποδεῖξαι *he is able to manifest every thing.*

ἀλλ' οὐχ οἵόντε τοῦτο *but this is not possible.*

ἄλλα, for τὰ ἄλλα, *in other respects*, i. e. *for the rest*, *else*, as ἔστιν ἄπαις, τἄλλα εὐδαιμονεῖ *he is childless, but, in other respects, happy*; hence

τά τε ἄλλα—with καί in the following clause, *as in other things—so, particularly, in this*; e. g.

τά τε ἄλλα εὐδαιμονεῖ, καὶ παῖδας ἔχει κατηκόους αὐτῷ *as in other things he is prosperous, so particularly in having dutiful children.* (Compare καί and τέ in the preceding section.)

Hence is formed the elliptical phrase τά τε ἄλλα καί, which means strictly *among other things also*: but which is to be translated, *in an especial manner.*

*ἄλλως τε καί* — signifies also *especially.*

*τοὐναντίον, τὸ λεγόμενον*, and other parenthetical phrases, see
269 in § 131 Rem. 4.

*καὶ ταῦτα and in addition to this*, as *τηλικαύτην παρθένον ἐν κεφαλῇ ἔθρεψας, καὶ ταῦτα ἔνοπλον hast thou had such a virgin in thy head, and that armed?*

*αὐτῷ, αὐτῇ*, &c. with the omission of *σύν*, signify *together with*; e. g. *ἀπώλοντο αἱ νῆες αὐτοῖς ἀνδράσιν the ships were destroyed, with their crews.*

*πρὸ τοῦ*, better *πρότου before, formerly*, for *πρὸ τούτου τοῦ χρόνου.*

*τοῦ λοιποῦ* (sc. *χρόνου*) *henceforth, τὸ λοιπόν*, or *λοιπόν from this time forward.* (Compare § 132. 5. c.)

*πολλοῦ δεῖ*, impersonal, *it wants much thereto*; for which is found also *πολλοῦ δέω, I am far from* e. g. *λέγειν τοῦτο saying this.* Very often the infinitive absolute (see § 141 Rem. 2) is used, *πολλοῦ δεῖν* as it were *so that it is far from*, i. e. *certainly not*, as *τοῦτο γὰρ πολλοῦ δεῖν εἴποι τις ἄν for no one certainly would say that.*

So too, for the opposite idea, use is made of *μικροῦ* or *ὀλίγου δεῖ, δέω, δεῖν*, to express *non multum abest quin, nearly*; as *ὀλίγου δέω εἰπεῖν I could almost say.* *Ὀλίγου* or *μικροῦ* is often found alone in this sense.

*περὶ πολλοῦ ἐστί μοι* or *περὶ πολλοῦ ποιοῦμαι* or *ἡγοῦμαι I greatly prize, it is highly important to me that*; so also *περὶ πλείονος, περὶ πλείστου*, and, for the opposite idea, *περὶ μικροῦ* &c.

*μᾶλλον δέ* standing alone must always be translated *or rather.*

*μάλιστα μέν* (in reference to the following *εἰ δὲ μή*) *it were best if possible*, as *καταγνώσκετε αὐτοῦ μάλιστα μὲν θάνατον, εἰ δὲ μή, ἀειφυγίαν, condemn him, it were best to death, if not, to perpetual exile.*

*ὤφελον* (in writers not Attic *ὄφελον*) *I should have*; hence it acquires an *optative* sense, partly alone, as *μήποτ' ὤφελον ποιεῖν O that I had never done it!* partly with *ὡς* or with *εἴθε, εἰ γάρ, O that, utinam*, e. g.

*ὡς ὤφελες παρεῖναι O hadst thou been present.*

*εἰ γὰρ ὤφελον θανεῖν O that I had died.*

*ἀμέλει heed not*; hence *doubtless, certainly.*

*ἔστι* stands before relatives of all kinds; thus *ἔστιν ὅτε est cum* i. e. *sometimes*, *ἔστιν ὃς est qui, some one.* It even stands thus before a plural; e. g.

270 *καὶ ἔστιν οἳ αὐτῶν ἐτετρώσκοντο and some of them were wounded.*

*ἔστιν οἷς οὐχ οὕτως ἔδοξεν there are some, to whom it seemed not thus.*

This phrase was then regarded altogether as one word, as

*εἰ γὰρ ὁ τρόπος ἔστιν οἷς δυσαρεστεῖ for if the manner displease some.*

*κλέπτειν δὲ ἐφῆκεν ἔστιν ἃ he permitted to steal certain things.*

*οὗσπερ εἶδον ἔστιν ὅπου which I have somewhere seen.*

*ἔστιν οὕστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; hast thou admired some men for their wisdom?*

ἔστιν, ἔξεστιν, ἔνεστι, πάρεστι πράττειν (with the dative of the person or universally) all signify *it is lawful*. More accurately considered, however, ἔνεστιν refers to the physical possibility, *it is possible*; ἔξεστιν to the moral possibility, *it is lawful*; ἔστι is both the one and the other, as is also πάρεστιν, with an expression, however, of *ease*.

ὡς ἔνι, in this phrase ἔνι according to § 113. 2, stands for ἔνεστιν *it is possible*; hence with superlatives ὡς ἔνι μάλιστα *as much as possible*.

ὡς ἔπος εἰπεῖν *so to say*.

ἐν τοῖς, when these words precede a superlative, they signify *omnium, among all, before all*, &c.

*ἐν τοῖς πρῶτοι παρῆσαν οἱ Ἀθηναῖοι the Athenians were present before all others.*

*τοῦτο ἐγὼ ἐν τοῖς βαρύτατα ἂν ἐνέγκαιμι I should feel this more severely than all others.*

*ἐν τοῖς πρώτη παρεγένετο she arrived before all the others.*

These phrases are to be supplied by a participle, as *ἐν τοῖς παροῦσιν· ἐν τοῖς βαρέως φέρουσιν αὐτό.*

οἱ ἀμφί or οἱ περί with an accusative, as οἱ ἀμφὶ Ἄνυτον, commonly signifies not only those with or about Anytus, but *Anytus and his company*; οἱ ἀμφὶ Θαλῆν *Thales and his school*. The Attic writers even use this phraseology in some cases, when a single person only is spoken of; but always with some uncertainty, whether it be one or more.

μεταξύ *among, between*. This particle is placed as an adverb before a participle, as follows.

*μεταξὺ περιπατῶν while he was walking.*

*μεταξὺ δειπνοῦντα ἐφόνευσεν αὐτόν he killed him while at* 271
*supper.*

ἔχειν, with an adverb, means *to be*; e. g.

*καλῶς ἔχει it is well.*

*ὡς εἶχε as he was.*

Sometimes with a genitive of specification; e. g.

*ὡς εἶχε μορφῆς (in person).*

*ὡς ταχοῦς εἶχον, εἵποντο they followed, with what swiftness their nature admitted.*

So too before prepositions; e. g.

*ἀμφὶ τὴν κάμινον ἔχω τὰ πολλά I am commonly at the stove.*

*οἱ ἀμφὶ γῆν ἔχοντες husbandmen.*

# APPENDIX ON VERSIFICATION.

272 1. To the full understanding of what follows, it is necessary to make a remark on the different sorts of verse and their connexion with the dialects.

All the varieties of Greek verse proceed originally from these three sorts, viz.

The *Epic* or narrative.

The *Lyric* adapted to singing.

The *Dramatic*.

3. Each of these different sorts of poetry appropriated to itself in its perfection, one of the Grecian tribes. The Epic attained its highest cultivation among the Ionians, the Lyric among the Dorians and Eolians, the Dramatic among the Attics. Hence it was, that each of these sorts of verse, in language, metre, and musical character, united the character and more or less of the dialect of the tribe to which it belonged, with the peculiarities which it possessed in its own nature. See § 1. 9 seq.*

3. What particularly deserves notice in respect to the metre and poetical quantity, is, that the epic dialect inclines more to *softness*, and, in order to bring the narration more easily under the restraints of verse, to *freedom* in the forms and pronunciation of words. On the other hand, dramatic poetry, particularly the comedy, having its origin in the language of real life, confines itself
273 more closely to received forms, and of consequence to the language and pronunciation of the Attic tribe, of which few sacrifices

* It is here to be remarked, that when we speak of dramatic and Attic poetry, we allude principally to the Iambic and Trochaic portions of the drama, in which the proper dramatic dialogue is contained. The remaining portions belong more or less—the choral songs wholly—to lyric poetry.

are made to the metre. The lyric poetry in this respect approaches nearer to the epic, from which, as the mother of all Greek poetry, it derived a considerable part of its poetical language and phraseology, uniting them, however, with the rougher and harsher peculiarities of the Doric dialect, and thus exempting the melody of the song from the monotony of narrative poetry.

## *Versification.*

4. The alternation of long and short syllables is called *Rhythm*. Inasmuch as this alternation is ascertained by certain laws regulating it by measure, it is called *Metre*. And a single portion, which can be embraced at once by the ear, as a metrical whole, is called a *Verse*.

5. Verses are divided into smaller metrical portions called *Feet*, of which the following are the most common.

| | | |
|---|---|---|
| Spondee | (— —) | δούλους |
| Trochee | (— ∪) | δοῦλος |
| Iambus | (∪ —) | λόγους |
| Pyrrhic | (∪ ∪) | λόγος |
| Dactyle | (— ∪∪) | τύπτετε |
| Anapæst | (∪∪ —) | λέγεται |
| Tribrachys | (∪∪∪) | λέγετε. |

Rem. 1. In the examples here used, each word constitutes a foot; but verses are measured by feet, of which the beginning and end may be in the middle of words.

6. In measuring feet and verses, the short syllable is assumed as the *unit*, and the long syllable is regarded as double the short. Every such unit is called a *time* or *mora*; so that the Tribrachys is equally long with the Trochee and Iambus, and the Spondee equally long with the Dactyle and Anapæst.

7. The length and shortness of the syllables is ascertained by the rules given in the grammar under the head of *Prosody* (§ 7), to which may be added, for metrical use, the following principles.

a) Position takes place even between two syllables belonging to words in immediate succession; and this without exception,

when the two consonants are also divided between the words, the
274 one belonging to the former and the other to the latter; as in *λόγος καλός*, *γος* is long by position in consequence of the *κ*, which follows it. In respect, however, to that position, where a short vowel closes a word, and the two consonants or a double consonant begin the next word, the usage fluctuates.

b) *Mutes* before *liquids* (see under Prosody § 7. 9, 10,) produce position in the Ionic dialect. This position, therefore, generally lengthens the syllable in the *epic* language; while, on the other hand, a short vowel before the mute and liquid is always short in *dramatic poetry*.

c) The long vowel and diphthong at the end of a word, when the next begins with a vowel, lose their natural length, for the most part, in the epic and lyric languages, and become short, except when the *stress* falls upon them, as

*ἔπλεῦ ἄριστος* . *ἔσσεῖται ἀλγος*
*σοφώτερος ἀλλων*.

In Attic poetry this case could not occur, see below, no. 8.

Rem. 2. In a few words, particularly in *ποιεῖν*, the diphthong in the middle of a word before a vowel is short. See the example below, no. 17.

d) In most species of poetry the last syllable of the verse is common; that is, the long syllable may be used, though the foot require a short one, and the reverse.

8. With one or two exceptions, the Hiatus is wholly forbidden in Attic poetry.* In the other dialects, it oftener occurs, particularly before certain words.† The long vowel, at the end of a word, does not constitute a hiatus in the epic language, but is merely made short, according to no. 7. c.

9. In all kinds of poetry, it is common for two vowels to be written at length, which in scanning are to be read in one sylla-

* See *Hiatus* and *Crasis*, § 28. 2.

† This is particularly the case with the pronoun *ἕ*, also with *ἰδεῖν*, *ἔργον*, *ἄναξ*, &c. from which has been inferred, that in the ancient language they had a stronger breathing at the commencement, probably a digamma, see § 6 Rem. 2. and the appendix on the *Digamma* below.

ble, as a crasis, a contraction, or an elision; as μὴ οὐ, and the last syllables of τείχεα, πόλεως, Πηληϊάδεω, &c. This is called by the Greek grammarians a Συνίζησις or Συνεκφώνησις.

10. In some sorts of verse, a syllable sometimes remains at the end, when the verses have been divided into feet. Such a syllable is called *Catalectic*. A verse whose laws require such a syllable instead of a full foot at the end, is called a *catalectic* verse. If the syllable be regarded as superfluous, the verse is called *hypercatalectic*. 275

## *The kinds of Verse.*

11. The most common kinds of verse are those which consist of the frequent repetition of one and the same foot; and among these the *dactylic*, the *iambic*, the *trochaic*, and the *anapæstic* verse are the most familiar.

12. The best known among the dactylic verses is the hexameter, of which *epic* or *heroic* poetry avails itself in unbroken succession to the exclusion of every other kind of verse. It consists of five dactyles and a spondee.

— ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — —

Instead of either of the *four first* feet a spondee may be used, and in consequence of the last syllable of every verse being common (agreeably to no. 7. d) a trochee may stand instead of the last foot; e. g.

1 Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
2 Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
3 Σμινθεῦ, εἴποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
4 Ἢ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκηα
5 Ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
6 Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

1 — ∪∪ | — ∪∪ | — — | — — | — ∪∪ | — ∪
2 — — | — ∪∪ | — ∪∪ | — ∪∪ | — ∪∪ | — —
3 — — | — ∪∪ | — ∪∪ | — ∪∪ | — ∪∪ | — ∪
4 — — | — ∪∪ | — ∪∪ | — ∪∪ | — ∪∪ | — ∪
5 — — | — — | — ∪∪ | — — | — ∪∪ | — —
6 — — | — ∪∪ | — ∪∪ | — ∪∪ | — ∪∪ | — ∪

Rem. 3. Sometimes, instead of the dactyle in the fifth place, a spondee is admitted, and such a verse is called *Spondaic*; e. g.

*Ἀκροτάτῃ κορυφῇ πολυδείραδος Οὐλύμποιο*

276 — ∪∪ | — ∪∪ | — ∪∪ | —∪∪ | — — | — ∪

or

*Βῆ δὲ κατ᾽ Οὐλύμποιο καρήνων ἀΐξασα*

— ∪∪ | — — | — ∪∪ | — — | — — | — ∪

13. *The dactylic pentameter* consists of two halves united by a final syllable, each of which halves contains two dactyles and a catalectic syllable, e. g.

— ∪∪ | — ∪∪ | — ‖ — ∪∪ | — ∪∪ | —

The two first dactyles alone may be supplied by spondees. The middle syllable is always long; the last, as the final syllable, may be long or short. This sort of verse is commonly found in connexion with hexameter, the two sorts being used in alternately succeeding lines. A poem in this sort of verse, is called *Ἔλεγοι*, *Elegi*, for which, at a later period, the name *Elegia* was used; and a maxim or inscription consisting of one such couplet (*δίστιχον*), or a few, was called *Ἐλεγεῖον*; e. g.

*Ἐλπὶς ἐν ἀνθρώποισι μούνη θεὸς ἐσθλὴ ἔνεστιν,*
*Ἄλλοι δ᾽ Οὐλυμπόνδ᾽ ἐκπρολιπόντες ἔβαν.*
*Ὤιχετο μὲν Πίστις, μεγάλη θεός, ᾤχετο δ᾽ ἀνδρῶν*
*Σωφροσύνη, Χάριτές τ᾽, ὦ φίλε, γῆν ἔλιπον.*
*Ὅρκοι δ᾽ οὐκέτι πιστοὶ ἐν ἀνθρώποισι δίκαιοι,*
*Οὐδὲ θεοὺς οὐδεὶς ἄζεται ἀθανάτους.*
*Εὐσεβέων δ᾽ ἀνδρῶν γένος ἔφθιτο, οὐδὲ θέμιστας*
*Οὐκέτι γιγνώσκουσ᾽ οὐδὲ μὲν εὐσεβίας.*

— ∪ ∪ | — — | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪
— — | — — | — ‖ — ∪ ∪ | — ∪ ∪ | ∪
— ∪ ∪ | — — | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — —
— ∪ ∪ | — ∪ ∪ | — ‖ — ∪ ∪ | — ∪ ∪ | ∪
— — | — ∪ ∪ | — ∪ ∪ | — — | — ∪ ∪ | — —
— ∪ ∪ | — — | — ‖ — ∪ ∪ | — ∪ ∪ | —
— ∪ ∪ | — — | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪
— ∪ ∪ | — — | — ‖ — ∪ ∪ | — ∪ ∪ | —

14. The iambic, trochaic, and anapaestic verse is measured by *dipodes* or pairs of feet, in consequence of which, those consisting of four feet, are called *dimeters*, and those consisting of six feet are called *trimeters*, &c. On the other hand, the Latin names of *quaternarius*, *senarius*, &c. refer to the number of feet.

15. Every *iambic dipode*, instead of the first Iambus, may have 277
a Spondee; accordingly we find,

⏑ —, ⏑ — or — —, ⏑ —

Hence it follows, that in every iambic verse in the *odd place*, (in *sede impari*, 1, 3, 5, 7.) a Spondee may be found.

16. In every foot, moreover, a long syllable may be resolved into two short ones. Hence the Tribrachys may be used in all places instead of the Iambus, with the exception of the last Iambus in the verse, in the place of which only the *Pyrrhich*, and that in virtue of the final syllable being common, is admitted. In the odd places, a Dactyle or an Anapæst may be used instead of the Spondee.

Rem. 1. In feet of *four times*, the Anapæst may also stand in the *even places*.

17. Hence follows for the *iambic trimeter* the following *scheme*.

| | | |
|---|---|---|
| ⏑—, ⏑— | ⏑—, ⏑— | ⏑—, ⏑— |
| ⏑⏑⏑ ⏑⏑⏑ | ⏑⏑⏑, ⏑⏑⏑ | ⏑⏑⏑, ⏑⏑ |
| — — | — — | — — |
| ⏑⏑ —, ⏑⏑ — | ⏑⏑ —, ⏑⏑ — | ⏑⏑ — |
| — ⏑⏑ | — ⏑⏑ | — ⏑⏑ |

The irregular feet, however, particularly the trisyllables, must not be so common, that the *iambic* character of the verse is obscured.

*Γλώσσης μάλιστα πανταχοῦ πειρῶ κρατεῖν·*
*Ὃ καὶ γέροντι καὶ νέῳ τιμὴν φέρει,*
*Ἡ γλῶσσα σιγὴν καιρίαν κεκτημένη.*

| | | |
|---|---|---|
| — —, ⏑ — | ⏑ —, ⏑ — | — —, ⏑ — |
| ⏑ —, ⏑ — | ⏑ —, ⏑ — | — —, ⏑ — |
| — —, ⏑ — | — —, ⏑ — | — —, ⏑ — |

*Εἰ τὸ συνεχῶς καὶ πολλὰ καὶ ταχέως λαλεῖν*
*Ἦν τοῦ φρονεῖν παράσημον, αἱ χελιδόνες*
*Ἐλέγοντ' ἂν ἡμῶν σωφρονέστεραι πάνυ.*

— ∪∪, ∪ — | — —, ∪ — | ∪∪ —, ∪ —
— —, ∪ — | ∪∪ —, ∪ — | ∪ —, ∪∪
∪∪ —, ∪ — | — —, ∪ — | ∪ —, ∪∪

278 *Πλοῦτος δὲ βάσανός ἐστιν ἀνθρώπου τρόπων.*
*Ὅς ἂν εὐπορῶν γὰρ αἰσχρὰ πράττῃ πράγματα,*
*Τί τοῦτον ἀπορήσαντ' ἂν οὐκ οἴει ποιεῖν;*

— —, ∪∪∪ | ∪ —, ∪ — | — —, ∪ —
∪∪ —, ∪ — | ∪ —, ∪ — | — —, ∪ ∪
∪ —, ∪∪∪ | — —, ∪ — | — —, ∪ —

*Δέσποιν', ὅταν τις ὀμνύοντος καταφρονῇ,*
*Ὡι μὴ ξύνοιδε πρότερον ἐπιωρκηκότι*
*Οὗτος καταφρονεῖν τῶν θεῶν ἐμοὶ δοκεῖ,*
*Καὶ πρότερον ὀμόσας αὐτὸς ἐπιωρκηκέναι.*

— —, ∪ — | ∪ —, ∪ — | — ∪∪, ∪ —
— —, ∪ — | ∪∪∪, ∪∪∪ | — —, ∪∪
— —, ∪∪∪ | — —, ∪ — | ∪ —, ∪ —
— ∪∪, ∪∪∪ | — —, ∪∪∪ | — —, ∪ —

18. Besides the *senarius*, the most common iambic verse, is the *tetrameter catalecticus;* e. g.

*Εἴ μοι γένοιτο παρθένος καλή τε καὶ τέρεινα*

— —, ∪ — | ∪ —, ∪ — | ∪ —, ∪ — | ∪ —, ∪

The rules and licences of this verse are in the main the same as those of the *senarius*, and the *catalectic* syllable is common.

19. The *trochaic dipode* may have a spondee in the place of the second trochee, e. g.

— ∪, — — ∪ or — ∪, — — —

Hence it follows that in every trochaic verse, the Spondee may be admitted in the *even places* (in *sede pari* 2, 4, 6, 8.) Besides this the rule also prevails here, that every long syllable may be resolved into two short ones. The Tribrachys accordingly may stand

in all places, and the Dactyle and Anapæst (instead of the Spondee) in the even places.

Rem. 5. Of the *four timed* feet the Dactyle is also found in the odd places.

20. The most common trochaic verse is the *tetrameter catalecticus*; e. g.

*Νοῦς ὁρᾷ, καὶ νοῦς ἀκούει· τἆλλα κωφὰ καὶ τυφλά*

— ∪, — — | — ∪, — — | — ∪, — ∪ | — ∪, ∪

*Ἰτέον· ὡς ἄνανδρον ἀκλεῶς κατθανεῖν. Αἰνῶ τάδε.* 279

∪ ∪ ∪, — ∪ | — ∪, ∪ ∪ — | — ∪, — — | — ∪, ∪

21. In *anapaestic* verse, by uniting the shorts into a long, the *Spondee* may stand instead of the *Anapaest*, and by resolving the long again into shorts, the *Dactyle* may be introduced. As an example, may be quoted a specimen of the *tetrameter catalecticus*, so common in the comedians, as follows.

*Ὅτ' ἐγὼ τὰ δίκαια λέγων ἤνθουν καὶ σωφροσύνη νενόμιστο.*

∪ ∪ —, ∪ ∪ — | ∪ ∪ —, — — | — —, ∪ ∪ — | ∪ ∪ —, ∪

*Φανερὸν μὲν ἔγωγ' οἶμαι γνῶναι τοῦτ' εἶναι πᾶσιν ὁμοίως*
*Ὅτι τοὺς χρηστοὺς τῶν ἀνθρώπων εὖ πράττειν ἐστὶ δίκαιον,*
*Τοὺς δὲ πονηροὺς καὶ τοὺς ἀθέους τούτων τἀναντία δήπου.*

∪ ∪ —, ∪ ∪ — | — —, — — | — —, — — | ∪ ∪ —, —
∪ ∪ —, — — | — —, — — | — —, — — | ∪ ∪ —, ∪
— ∪ ∪, — — | — —, ∪ ∪ — | — —, — — | ∪ ∪ —, —

*Χαίρετε, δαίμονες, οἳ Λεβάδειαν, Βοιώτιον οὖθαρ ἀρούρας.*

— ∪ ∪, — ∪ ∪ | — ∪ ∪, — — | — —, ∪ ∪ — | ∪ ∪ —, —

22. That part of a foot, which receives the *ictus*, the stress of the rhythm (the beat of the time) is called *arsis* or *elevation*. To denote it, the common acute accent is used (ˊ). The rest of the foot is called *thesis* or *depression*. The natural *arsis* is the long syllable of the foot, so that the Spondee (— —) and the Tribrachys (∪ ∪ ∪) leave it alike uncertain where the *arsis* falls. The *fundamental foot* of a verse, however, (that is, the *Iambus* in iambic, the *Dactyle* in dactylic verse,) determines the *arsis* for all

the other feet, which may be used as substitutes for it. The Spondee, accordingly, in *iambic* and *anapaestic* verse, is accented thus -- ⏑́, in *trochaic* and in *dactylic*, thus ⏑́ --. Hence τουτου (without any respect to its prosaic accent),--when it stands instead of an Iambus or Anapaest, must be read τουτού, when it stands instead of a Trochee or Dactyle, τούτου. Inasmuch, too, as the stress or *ictus* of a long syllable, in consequence of the two *morae* or *times* which it contains, falls on the first of them, it is to be placed when the said long syllable is actually resolved into two short ones, necessarily on the first.

280 Therefore, when the Tribrachys stands for the Iambus, it is pronounced ⏑ ⏑́ ⏑, when it stands for the Trochee it is pronounced ⏑́ ⏑ ⏑. The Dactyle, instead of a Spondee, with the stress on the last syllable (-- ⏑́), is to be read -- ⏑́ ⏑; but the Anapaest, which is substituted for the Spondee with the opposite stress ⏑́ --, is accented ⏑́ ⏑ --. It is therefore necessary to read λέγετε, λέγεται, when these words stand as trochaic or dactylic feet, and λεγέτε, λεγέται when they stand as iambic or anapaestic. Yet in reading, care must be taken not to consume more time in pronouncing the short syllable on account of the *arsis*, for this would make long syllables and so destroy the metre.

The following are intended for examples in laying the metrical stress; in doing which, of course, no regard is to be had to the natural or grammatical accent.

*Hexameter.**

⏑́ ⏑⏑ | ⏑́ ⏑⏑ | ⏑́ ⏑⏑ | ⏑́ ⏑⏑ | ⏑́ ⏑⏑ | ⏑́ —

Example.

*ἔργα νεών, βουλαὶ δε μεσών, ευχαὶ δε γερόντων*

⏑́ ⏑⏑ | ⏑́ — | ⏑́ ⏑⏑ | ⏑́ — | ⏑́ ⏑⏑ | ⏑́ —

* All the following examples of the various kinds of verse are of the *leading* or *most regular scheme*.

*Pentameter.*

⏑ ⏑ | ⏑ ⏑ | ⏑ ‖ ⏑ ⏑ | ⏑ ⏑ | ⏑

Example.

*μὴ μετρεῖν σχοινῷ Πέρσιδι τὴν σοφιὴν*

⏑ — | ⏑ — | ⏑ ‖ ⏑ ⏑ | ⏑ ⏑ | ⏑

*Senarius.*

⏑ ⏑, ⏑ ⏑ | ⏑ ⏑, ⏑ ⏑ | ⏑ ⏑, ⏑ ⏑

Example.

*φυσὶν πονήραν μέταβαλεῖν οὐ ῥᾴδιόν*

⏑ ⏑, ⏑ ⏑ | — ⏓ ⏑, ⏑ ⏑ | — ⏑, ⏑ ⏓

*ταμιεῖον ἀρετῆς ἐστι σώφροσυνή μονή*

⏑ ⏑ ⏑, ⏑ ⏓ ⏑ | — ⏑, ⏑ ⏑ | ⏑ ⏑ ⏑, ⏑ ⏑

*Iambic tetrameter catalect.* 281

⏑ —, ⏑ ⏑ | ⏑ —, ⏑ ⏑ | ⏑ —, ⏑ ⏑ | ⏑ —, ⏑

Examples.

*ἀλλ᾽ αὐτὸ πέρι του πρότερος εἰπειν πρώτα διαμαχούμαι*

— ⏑, ⏑ ⏓ ⏑ | — ⏓ ⏑, ⏑ ⏑ | — ⏑, ⏑ ⏓ ⏑ | ⏑ ⏑, —

*θυννεία θέρμα κάταφαγών καὶ᾽ ἐπιπιὼν ἀκράτου*

— ⏑, ⏑ ⏑ | ⏑ ⏓ ⏑, ⏑ ⏑ | — ⏓ ⏑, ⏑ ⏑ | ⏑ ⏑, ⏑

*Trochaic tetrameter catalect.*

⏑ ⏑, ⏑ ⏑ | ⏑ ⏑, ⏑ ⏑ | ⏑ ⏑, ⏑ ⏑ | ⏑ ⏑, ⏑

Example.

*πέριορᾷς μ᾽ οὕτως ὑπ᾽ ἀνδρων βάρβαρων χειρούμενόν*

⏓ ⏑ ⏑, ⏑ — | ⏑ ⏑, ⏑ — | ⏑ ⏑, ⏑ — | ⏑ ⏑, ⏓

*ἄλλα μά Δι᾽ οὐ ῥᾴδιως οὕτως αν αὐτους δίεφυγές*
*εἰπερ ἔτυχον τῶν μελῶν των Φίλοκλεούς βεβρωκοτές*

⏑ ⏑, ⏓ ⏑ — | ⏑ ⏑, ⏑ — | ⏑ ⏑, ⏑ — | ⏓ ⏑ ⏑, ⏑
⏑ ⏑, ⏓ ⏑ ⏑ | ⏑ ⏑, ⏑ — | ⏓ ⏑ ⏑, ⏑ ⏑ | ⏑ ⏑, ⏓

*Anapæstic tetrameter catalect.*

⏑ ⏑ –́, ⏑ ⏑ –́ | ⏑ ⏑ –́, ⏑ ⏑ –́ | ⏑ ⏑ –́, ⏑⏑ –́ | ⏑ ⏑ –́, —

Examples.

*αλλ' ὁλολυξάτε φαινόμενησίν ταις ἀρχαιαίσιν Αθήναις*
*και θαύμασταίς και πόλυυμνοίς ἱν' ὁ κλείνος δήμος ενοίκει*

— ⏑́ ⏑, — ⏑́ ⏑ | — ⏑́ ⏑, — –́ | — –́, — –́ | ⏑ ⏑ –́, —
— –́, — –́ | — ⏑́ ⏑, — –́ | ⏑⏑ –́, — –́ | ⏑ ⏑ –́, —

*Cæsura.*

23. Cæsura is properly the division of a metrical or rhythmical connexion, by the ending of a word. There is accordingly, 1) a cæsura of the foot, 2) a cæsura of the *rhythm*, 3) a cæsura of the verse, which must be carefully distinguished, as the word *Cæsura*, without qualification, is applied to all three.

282 24. The *caesura of the foot*, in which a word terminates in the middle of a foot, is the least important, and without great influence on the verse, as the division into feet is in a great degree arbitrary.

25. The *caesura of the rhythm* is that, in which the *arsis* falls on the last syllable of a word, whereby the *arsis* is separated from the *thesis*. Such a final syllable receives by the *ictus* a peculiar emphasis; so that the poets often place a short syllable in this situation, which becomes long thereby, and sustains alone the *arsis*. This *lengthening by caesura*, as it is called, is particularly familiar in epic poetry, e. g.

*Τηλέμαχε | ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;*
*Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος | ἐχεπευκὲς ἐφιείς.**

* As this usage is principally observed in the epic poets, and, as in hexameters, the arsis is always on the beginning of the foot, the cæsura of the rhythm and the caesura of the foot coincide; this has led to the erroneous doctine, that the caesura of the foot lengthened the syllable. With this was formerly connected another error, that of defining a caesura to be the division of a word by the measure; which would prevent a monosyllable from being in caesura, as it often is.

26. The *caesura of the verse* exists, when the termination of a word falls on a place in the verse where one rhythm agreeable to the ear closes and another begins. The estimation of this belongs to the minuter acquaintance with versification. In a more limited sense, by the caesura of the verse is understood such a caesura in certain places in the verse, one of which is necessary to every good verse of the kind. Reference is had to this when it is said of a verse, that it has no caesura. Whereupon may be remarked:

a) That some kinds of verse have their caesura on a fixed place. Of this kind among the foregoing verses are 1) the *pentameter* which requires a word to end in the place marked above. This caesura can never be omitted. (2) The *iambic*, *anapaestic*, and *trochaic tetrameter* catalectic, which all have their natural caesura at the end of the fourth foot. This caesura may be neglected.

b) Other kinds of verse have more than one place for the caesura, the choice of which is left to the poet. One, however, generally predominates over the rest. In hexameter this is commonly in the middle of the third foot, and either directly after its *arsis*, as 283

*Μῆνιν ἄειδε, θεὰ, | Πηληϊάδεω Ἀχιλῆος*
*Οὐκ ἄρα μυῦνον ἔην | ἑρίδων γένος, ἀλλ' ἐπὶ γαῖαν*

or in the middle of the *thesis* of a Dactyle, e. g.

*Ἄνδρα μοι ἔννεπε, Μοῦσα, | πολύτροπον, ὃς μάλα πολλά.*

The first species is called the *masculine* or *male* cæsura, the second the *female* or *trochaic* cæsura. It rarely happens that both are absent from this third foot. Should they be wanting however, they are usually supplied by a cæsura in the second or one in the fourth foot, which are generally masculine, and the verse is the more harmonious, if both are used.

*ἀλλὰ νέον | συνορινόμεναι | κίνυντο φάλαγγες.*

## THE DIGAMMA.*

In addition to the smooth and aspirated breathings, the *ancient* language had another, which remained longest among the *Æolians*. This is most commonly called, from the appearance of the character ϝ, used to denote it, Digamma, that is a double Γ. It was a true consonant, and appears to have had the force of *f* or *v*. It was attached to several words, which, in the more familiar dialect, had the smooth or the rough breathing. The whole doctrine, however, of the Digamma, for want of literary monuments remaining from the period when it was most in use, is exceedingly obscure. With respect to the application of the Digamma to the criticism of the text of Homer, a subject of so much note in modern times, the whole rests on the following remarkable observation. A certain number of words beginning with a vowel, among which the most common are the following, οὖ, οἷ, ἕ, εἶδω, οἶκα, εἰπεῖν, ἄναξ, Ἴλιος, οἶνος, οἶκος, ἔργον, ἶσος, ἕκαστος, with their
284 kindred words, have a hiatus so often before them, that if these words be excepted, the hiatus, at present so common in Homer, becomes very rare, and in most remaining cases has some particular justification. The same words, in comparison with others beginning with a vowel, are very rarely preceded by an apostrophe, and the immediately preceding long vowels and diphthongs are far less frequently made short, than before other vowels. The observation of these facts authorizes the assumption of something in the beginning of those words, to prevent the apostrophe and the shortening of the long vowels and to remove the hiatus. Since even short syllables ending in a consonant, as *ος*, *ον*, are often made long before such words—although not in cæsura—just as if a position existed, the conjecture has been advanced in modern times, that all those words in the age of Homer were possessed of this initial breathing *f* or *v*, of a force equivalent to a consonant, but had lost it before the poems of Homer, at a later period, were committed to writing. Inasmuch as in this interval, as well as afterwards, the poems of Homer were subject to no inconsiderable changes and accidents, affecting the condition of the text, it is easy to account for those instances in which even these indications of the Digamma have disappeared from the Homeric poems. To which may be added, that the transition or gradual disappearance of the digamma may already have begun in the time of Homer, and several words have been pronounced sometimes with and sometimes without it.

* The following account of the Digamma is translated from the author's larger Greek Grammar, page 19, (*eighth edition*,) and may be regarded as a supplement to what is stated above § 6 Rem. 2.

# GREEK GRAMMATICAL TERMS.



*Αἰτιατική*, accusative.
*Ἀλλοπαῦές*, transitive.
*Ἀμετάβολα*, immutables, called also *Ὑγρά*.
*Ἀντωνυμία*, pronoun.
*Ἀόριστος*, aorist.
*Ἀπαρέμφατος*, infinitive.
*Ἁπλοῦς*, positive.
*Ἀποθετικόν*, deponent.
*Ἀπολελυμένος*, positive.
*Ἀπόλυτος*, do.
*Ἄρθρον*, article.
*Ἀριθμός*, number.
*Ἀρσενικόν*, masculine.
*Αὔξησις*, augment.
*Αὐτοπαθές*, intransitive.
*Ἄφωνα*, mutes.
*Βαρύς*, grave.
*Βαρύτονον*, having a grave on the last syllable.
*Γένος*, gender.
*Γενική*, genitive.
*Δασύς*, aspirate.
*Διάθεσις*, voice.
*Δίχρονον*, doubtful.
*Δοτική*, dative.
*Δυϊκός*, dual.
*Ἔγκλισις*, mode.
*Ἔκθλιψις*, elision.
*Ἐνεργητική*, active.
*Ἐνεστώς*, present.
*Ἑνικός*, singular.
*Ἐπίθετον*, adjective, epithet.
*Ἐπίρρημα*, adverb.
*Εὐθεῖα*, nominative.
*Εὐκτική*, optative.
*Ἑφελκυστικόν*, attracted, (e.g. final *ν* before a vowel.)
*Ἡμίφωνα*, semi-vowels, i. e. the liquids, and *σ*.
*Θέμα*, theme.
*Θετικόν*, simple, positive.
*Θηλυκόν*, feminine.
*Κλητική*, vocative.
*Κλίνειν*, to decline.
*Κλίσις*, declension, conjugation.
*Κρᾶσις*, crasis.
*Κύριον ὄνομα*, proper name.
*Μέλλων*, future.
*Μέλλων μετ' ὀλίγον*, paulo-post-future.
*Μέση στιγμή*, colon.
*Μέσος*, middle.
*Μετοχή*, participle.
*Ὄνομα*, noun.
*Ὀνομαστική*, nominative.
*Ὀξύς*, acute.
*Ὀξύτονον*, oxyton.
*Ὀρθή*, nominative.
*Ὁριστική*, indicative.
*Οὐδέτερον*, neuter.
*Παθητική*, passive.
*Παρακείμενος*, perfect.
*Παρατατικός*, imperfect.
*Παροξύτονον*, having an acute on the penultima.
*Παρῳχημένος*, past.
*Περισπώμενον*, having a circumflex on the last.
*Πλάγιος*, oblique.

286 *Πληθυντικός*, plural.
*Πνεῦμα*, a breathing.
*Ποσότης*, quantity.
*Πρόθεσις*, preposition.
*Προπαροξύτονον*, having an acute on the antepenultima.
*Προπερισπώμενον*, having a circumflex on the penult.
*Προσηγορικόν*, substantive.
*Προστακτική*, imperative.
*Προσῳδία*, accent.
*Πρόσωπον*, person.
*Πτῶσις*, case.
*Ῥῆμα*, verb.
*Στοιχεῖα*, letters.
*Στιγμή*, stop.
*Συγκριτικόν*, comparative.
*Συζυγία*, conjugation.
*Συλλαβή*, syllable.
*Συλλαβική*, syllabic (augment).
*Σύμφωνα*, consonants.
*Συναλοιφή*, contraction.
*Σύνδεσμος*, conjunction.
*Συνίζησις*, contraction in verse.
*Τελεία στιγμή*, a full stop.
*Τόνος*, accent.
*Ὑγρά*, liquids.
*Ὑπερθετικόν*, superlative.
*Ὑπερσυντελικός*, pluperfect.
*Ὑποστιγμή*, comma.
*Ὑποτακτική*, subjunctive.
*Φωνήεντα*, vowels.
*Χασμῳδία*, hiatus.
*Χρονική*, temporal (augment).
*Χρόνος*, time, tense.
*Ψιλόν*, soft.

*Abundans* a case of the same noun used in two different forms.

*Anacoluthon* a construction in which the end does not grammatically correspond with the beginning, used for brevity or emphasis.

*Anastrophe* moving the Accent back.

*Aphaeresis* the cutting off of one or more letters at the beginning of a word, as ἴβω for λείβω, ᾗ for φῇ or ἔφη.

*Apocope*, cutting off one or more letters at the end, as πάρ for παρά.

*Apodosis* the last part of a sentence.

*Apposition* the adding of a noun to the preceding noun, in the same case, for the sake of explanation, as *Κῦρος βασιλεύς· ἐμοὶ σῷ πατρί.*

*Asyndeton* different parts of a sentence not joined together by a connective particle.

*Attraction* see § 142 and 144.

*Causative* verbs, § 114. 1. note.

*Characteristic* the letter preceding the ω at the end of a verb. In πτ, κτ, μν, the former letter is the characteristic. § 91.

*Connective vowel* (called also *mode-vowel*,) see § 87 Rem. 1.

*Correlatives*, § 78. 1. § 116.

*Crasis* a contraction of two vowels into a long one, § 28.

*Diaeresis* the division of a diphthong in two syllables as ἄϋπνος, § 15. 3. § 27 Rem. 3.

*Diastole* and *hypodiastole*, see § 15. 2 "stops and marks."

*Elision* the omission of the former of two successive vowels.

*Ellipsis* the omission of one or more words, as *ἐν Ἀλκιβιάδου* in the *house* of Alcibiades, *δῶμα* being understood.

*Epenthesis* the insertion of a letter in the middle of a word, as πτόλεμος for πόλεμος.

*Heteroclite* a noun of irregular declension.

*Hiatus* the concurrence of an initial with a final vowel.

*Hyperbaton* a construction where words are placed out of their natural order, as *ἐν ἄλλοτε ἄλλῳ* for *ἄλλοτε ἐν ἄλλῳ another time in another.*

*Metaplasm* the name given to a noun, that forms its cases from an obsolete nominative.

*Metathesis* transposition of letters, see § 19 Rem. 2.

*Paragoge* adding a letter at the end, as *ἐνί* for *ἐν*.

288 *Prosthesis* addition of one or more letters at the beginning of a word, as *σμικρός* for *μικρός*.

*Protasis*, the first part of a sentence.

*Synaeresis* the contraction of vowels.

*Syncope* omission of one or more letters in the middle of a word.

*Synizesis* or *synecphonesis*, contraction in verse.

*Tmesis* separation of the preposition of a compound verb from its verb, as *ἀπ᾽ ὧν ἔδοντο* Ionic for *ἀπέδοντο οὗν*.

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END.

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